The
CHRISTIAN CENTURY
A Journal of Religion

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The Jew is a State of Mind!
By T. Swann Harding

R. O. T. C. An Educational Gold-Brick
An Editorial

The Church College—Battleground of Freedom
By William F. Anderson

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Calendar of Coming Events

Sept. 4-6. New Hampshire ministers' institute, Geneva Pt., Lake Winnepesauke, N. H.
Sept. 4-6. Texas centennial, Methodist, San Antonio.
Sept. 10-12. Disciples of Christ convention, Colorado Springs, Colo.
Sept. 10-13. 18th Congregational convocation of Vermont ministers, Middlebury, Vt.
Sept. 11-Oct. 2. 17th Congregational pastors' conference, Hartford seminary, Hartford, Conn.
Sept. 17-18. Conference on Socialist Christianity, Brookwood Labor college, Katonah, N. Y.
Oct. 1. North district Lehigh Valley Methodist ministerial and lay conference, Wesley church, Bethlehem, Pa.
Oct. 1-3. Wisconsin Congregational conference, Lake Geneva.
Oct. 2, 3. 150th anniversary of the New Brunswick theological seminary, New Brunswick, N. J.
Oct. 4-15. General conference, Evangelical church, Akron, O.
Oct. 5-7. Teachers union conference, Netcong, N. J.
Oct. 5-10. Annual meeting Woman's home missionary society, Harrisburg, Pa.
Oct. 6. Sunday school teachers recognition day.
Oct. 8, 9. Metropolitan missions training institute, Rutgers Presbyterian church, New York city.
Oct. 10, 11. Diamond jubilee, Waco Baptist association, Waco.
Oct. 10-12. State Christian Endeavor convention, Lyndonville, Vt.
Oct. 10-14. Methodist sesquicentennial, central celebration, Baltimore, Md.
Oct. 10-24. Protestant Episcopal general convention, Atlantic City, N. J.
Oct. 12-14. Fellowship of reconciliation conference, New Haven, Conn.
Oct. 16. Institute on the church and social relations of the Connecticut Council of churches and religious education, Hartford seminary foundation, Hartford, Conn.
Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.
Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.
Oct. 17. 75th anniversary of Hartford seminary foundation, Hartford, Conn.
Oct. 21. Clean motion pictures Sunday.
Oct. 22-24. Forum conference for church leaders, Cornell college, Mt. Vernon, Ia.
Oct. 25-27. National Council of Young Men's Christian associations, Statler hotel, Cleveland, Ohio.
Oct. 30-Nov. 1. Massachusetts Baptist convention, Baptist church, West Somerville, Mass.
Nov. 1-2. National Italian Evangelical conference, interdenominational, New York city.
Nov. 4-25. 165th anniversary of dedication and 167th of organization of Saint George's church, Phila., Pa.
Nov. 5. Annual spiritual advance conference, Philadelphia federation of churches.
Nov. 18. Men and Missions Sunday.

The CHRISTIAN CENTURY

September 5, 1934

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In This Issue

T. SWANN HARDING is editor of scientific publications in the division of publications, office of information, United States Department of Agriculture, Washington, D. C. He was a chemist in the bureau of chemistry from 1910 to 1918, when Dr. Wiley was chief of that bureau; then chemist for a private firm in Detroit; and chemist for bureau of dairy industry and animal industry from 1922 until 1928, when he entered upon his present work. Several of his articles have appeared in The Christian Century. He is the author of "T.N.T.—These National Taxeaters" (1934).

WILLIAM F. ANDERSON is a retired bishop of the Methodist Episcopal church and since 1932 has been connected with Carlton college, Northfield, Minn. He has always been deeply interested in education and has been actively engaged in the promotion of educational interests. He has been a trustee of Drew theological seminary, Goucher college, Boston university, and other institutions. He has been a member of the board of education of his church longer than any other living man—since the 'nineties of the last century—and as corresponding secretary and president of that board participated in efforts at merging colleges in Tennessee, Ohio and Iowa.

N. M. GRIER is a biologist and college professor whose name is well known to readers of book reviews in The Christian Century. He has taught in Washington and Jefferson college, Dartmouth college, Des Moines university, Evansville college, and Wagner college. He has done extensive work in biological surveys, and has been particularly interested in the problems of evolution and eugenics. At present he resides at Myerstown, Pa., and is engaged in editorial work for scientific publications.

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

CONGRESS authorized the President to accept, and he has now formally accepted, the invitation extended to the United States to join the International labor organization with headquarters at Geneva. It would be unfortunate, and stupid as well, to drag in the pros and cons of league membership in any comment upon this act.

We Join International Labor Organization

The League of Nations founded the labor organization, as it has fathered many other agencies of international cooperation, but joining the labor organization does not mean joining the league any more than joining the League of decency means joining the Roman Catholic church. (The comparison may not be exact. The League of decency seems not explicitly to have invited non-Catholics to join. But suppose it had.) The International labor office is considered by many to be the livest thing in Geneva. It has had a minimum of entanglement with controversial political questions, and it has dealt with concrete and specific questions directly touching the interests of all nations. Hitherto the United States has been represented only by "observers." To have full membership and pay our share of the costs will be far more dignified and far more useful than to hold a guest card entitling us to look in at the window when things that concern us as much as anybody are under consideration. And it is no more an "entangling alliance" than is a trade treaty such as the one that has just been concluded with Cuba.

Fresh Enthusiasm for The Constitution

NO GOOD American can criticize the stated aims of the Liberty league which has been organized under the sponsorship of two eminent democrats, Alfred E. Smith and John W. Davis, two eminent republicans, James W. Wadsworth and Nathan L. Miller, and the "independent" Irenee Du Pont, and under the chairmanship of Jouett Shouse, former chairman of the democratic national committee. Those aims are, in general, to "defend and uphold the constitution of the United States," and specifically to "teach the necessity of respect for the rights of persons and property" and to "teach the duty of government to encourage and protect individual and group initiative and enterprise, to foster the right to work, earn, save and acquire property, and to preserve the ownership and lawful use of property when acquired." One who has any familiarity with religious history is at once reminded of various organizations that have been formed to protect and defend the Bible —which always turn out to be designed to defend some particular view or interpretation of the Bible. There are in this country, as the organizers of the Liberty league must know, very few people who do not wish the constitution to be protected and upheld, though there are many who would like to see it amended. But amendment cannot be construed as attack; otherwise the record of the sponsors mentioned above would be very bad indeed, for only recently most of them were very active in urging an amendment and at the same time they seemed singularly apathetic, for ardent defenders of the constitution, about the enforcement of an existing amendment which, while it lasted, was as much a part of the constitution as the bill of rights.

Has the Liberty League Ulterior Motives?

PROMOTERS of the Liberty league give verbal assurance that it was not organized to combat the "new deal" and that it is certainly not anti-Roosevelt. The President, when interrogated, said with smiling irony that it was perhaps a mere oversight that he had not been invited to join. But it would require an incredible degree of credulity to accept the fair words of the stated aims of the league as implying anything less than a concerted attack upon the main features of the President's policies. It is not merely that the promoters are men who have been either active opponents of Mr. Roosevent or reluctant and half-hearted supporters for the sake of party regularity. It is not merely that Mr. Irenee Du Pont incorporated an attack upon the NRA into his first public exposition and defense of the Liberty league. It is rather the general emphasis of the pronunciamento upon the rights of property, the known records of the principal promoters as economic conservatives closely allied with large

financial interests, and the blanket use of loyalty to the constitution to cover a campaign which could scarcely seem necessary to any except those who interpret the policies of the administration as an attack upon it and who do not trust the executive, the courts and the other constitutionally established agencies to defend it. It has been suggested by many that we can see in the league the beginning of the break-up of the two great parties and the first step in a new alignment of conservatives versus liberals, or of individualists versus collectivists. The bipartisan complexion of the league's executive committee gives some color of plausibility to this idea. Sooner or later such a realignment must come. But political parties, like religious denominations, die a lingering and painful death. Allegiance to them endures long after the differences between them have ceased to be as important as the differences within them. What the Liberty league clearly stands for is a brake upon, if not the breaking of, the policies of the "new deal."

No Government Monopoly On News is in Prospect

SPEAKING over the radio, Senator Schall of Minnesota affirmed, as though it were a fact for which he had evidence, that the "brain trust," or other persons occupying high positions in the administration, were planning a federal monopoly on news, and that a measure was already being drafted for the creation of a government press service which would supplant the Associated press, the Hearst news service, the Scripps-Howard system and other news gathering agencies. The next night Mr. Hampton Gary, acting chairman of the federal communications commission, made a sweeping denial over a nation-wide hook-up. Most of our readers must have heard it. The President broke precedent so far as to send a telegram to Senator Schall, couched in very courteous terms, assuring him that such a plan was far from his mind and, so far as he knew, from the mind of any person in his administration, and asking for the evidence upon which the impression was based. He received, for his pains, a letter of intemperate abuse in which, perhaps owing to the writer's excitement, no attempt was made to present any evidence bearing upon the specific charge that he had made. Much was said about threatened "censorship," but nothing about any proposal to establish a news service. There is a good deal to be said, and it could be quite decently said, about the danger of censorship on the news. The newspapers have, it seems, been unnecessarily apprehensive about it, but discussion of the point lies within the limits of reason. Radio control is also worth keeping an eye on. But to translate this concern about censorship into a categorical assertion that the administration is planning to put the Associated press out of business and to spoon-feed the newspapers of the whole country with such news and propaganda as it wants them to have, and to make this assertion without a shred of evidence, is one of the most reckless abuses of senatorial prestige in recent times. Neither does the country need a Thyrsites (reread the Iliad, if you have forgotten that early champion of free speech) to fling insults in the teeth of our Agamemnon. That sort of thing exhibits neither courage nor intelligence and, so far as it does anything at all, only brings discredit upon the kind of free criticism that we do need.

Roper and Farley on The Profit Motive

EVERYBODY ought to find something to please him in the latest utterances of cabinet members in regard to the place of the profit motive in the economic program which the administration envisages as the objective of its labors. But then, also, everyone can find something to displease him, so perhaps the gain and the loss cancel out. Mr. Roper, secretary of commerce, gives assurance that the profit motive still constitutes and must continue to constitute the foundation of our economic life. "The government resents unthinking statements or subtle suggestions that the profit motive in American life has been or is to be abolished." There must be better control of individual enterprise, with abolition of child labor and better conditions for labor and the elimination of financial cataclysms, but all these must go along with an "equitable profit system." Mr. Farley, postmaster general, as an incident to a campaign speech exhorting his hearers to show their approval of the administration's program "by voting a solid democratic delegation to congress," gave assurance that he and his associates are "fighting against a common enemy—the selfish forces of money, power and greed—the blind reactionaries that today are banded together under the banner of the republican party." Whether or not all the reactionaries, or even all the blind ones, are in fact banded together under the republican banner—see earlier paragraph on the Liberty league—is a point that could not be discussed with scientific detachment at a democratic rally. The only important point to be noted is his repudiation of the force which he calls greed. Of course everybody is opposed to greed, just as everybody is in favor of the constitution. But when one undertakes to draw a clear distinction between greed and profit-seeking as economic motives, the borders grow very hazy. Can any form of governmental control over "individual and group [i.e. corporation] enterprise" convert the selfish greed which Mr. Farley so justly condemns (especially in republicans) into the sublimated profit motive which Mr. Roper praises?

The German Church Faces World Opinion

WHILE non-juring German pastors are reported by the associated press to be going to jail in considerable numbers, the government is said to have relaxed its repressive measures sufficiently to permit petitions of protest against reichsbishop Mueller's autocratic rule of the church to be circulated more freely than would have been allowed a few weeks ago. The Bavarian Evangelical Lutheran synod has voted

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unanimously against allowing itself to be merged in a national German church. And as Paul appealed to Caesar, so the insurgent members of the pastors' emergency league have appealed to Hitler, professing their willingness to swear allegiance to him and to the state but petitioning him to release them from the requirement of an oath to support a church organization dominated by Mueller. Meanwhile the Universal Christian council, representing Protestant bodies of many nations, began its sittings at Fanö, Denmark, and immediately faced a problem as to which of the German organizations should be recognized. Sentiment runs strongly against the nazi-ized church. During recent weeks it has been uncertain which of the two German groups would send delegates to the council, if either. Both did. The World alliance for international friendship through the churches is meeting simultaneously with the council, and the two are holding some joint sessions. At one of these Mueller's representative, Bishop Heckel, refused to speak unless the anti-Mueller German delegates were excluded. Their voluntary withdrawal in the interest of peace did nothing to convince the assembly of the accuracy of Heckel's statement that the Protestant clergy in Germany enjoy perfect independence. The real question before the council has to do not with the seating of delegates but with the attitude which the council should take toward the treatment to which German churches and clergy have been subjected under the nazi regime. It is universally recognized as not a purely internal German question but one in which Christians throughout the world have a legitimate interest.

Self-censorship for Radio Songs

WHY DIDN'T somebody think of this before? Doubtless it has been thought of many times, and talked about too, but nothing had been done about it until recently. Considering how strict the censorship of radio stations is in regard to certain words which, unfortunately, have become too common to occasion much surprise or create any great shock when heard in conversation, it is surprising that practically no attention has been paid to the grossly suggestive and maudlinly erotic songs with which crooners burden the ether and affront their more decent listeners. Perhaps it is not so surprising either, for it is always easier to censor separate words than the ideas and situations which they convey. The stupid presumption has generally been that if a song contained no word which, taken by itself, is taboo in polite society, then the song must be all right. Roused to action by the crusade against indecent movies, a committee of orchestra leaders and radio singers has been formed to clean their own house. That is exactly the way to go about it. Some of the names on the committee are among the best known in the business, such as Rudy Vallee, Paul Whiteman and Guy Lombardo. They will perhaps not be supersensitive to mild indelicacies, but even so they can, if they will, do more to improve the character of radio songs than could a committee of high clergy backed by an act of congress. The committee is to examine all new songs each week. If the lyric or the title is offensive, the publisher will be asked to revise it. If he does not, the song will be banned, and most of the orchestra leaders in the vicinity of New York have agreed that songs banned by the committee will be banned by them.

R.O.T.C. — An Educational Gold-Brick

WITH the opening of the schools and colleges in September comes the returning activity of the R.O.T.C.—the dusting off of uniforms, the polishing of buttons and buckles, the induction of thousands of young civilians, more or less reluctant, into the ranks, and their introduction to that branch of liberal culture known officially as "military science and tactics." Comes also the annual protest on the part of some of the boldest against this form of peace-time conscription, with inarticulate and grumbling acquiescence on the part of others, and much discussion in the liberal and religious press of liberty of conscience and the right of conscientious objectors to prepare themselves for the vocations of peace without simultaneously lending themselves to preparation for war. Just as all this is on the eve of beginning, in the recurring cycle of autumnal events, it is worth while to look at the R.O.T.C. as an educational agency and without, for the moment, considering the question as to whether, as a matter of fact, military preparation does or can contribute anything to national security.

The theory underlying the R.O.T.C. consists primarily of three propositions: first, preparation for war is essential to national defense; second, as a preparation for war, a large potential army of citizens is better than a large standing army of trained soldiers; third, the way to have a large potential army is to train a large number of officers in advance of hostilities. It is well understood that The Christian Century considers that the first of these propositions is entirely fallacious and that its fallacy vitiates the other two. But let us pass over that and consider whether these hypotheses, even if they were true, could justify the maintenance of the R.O.T.C. and the place which it occupies in the educational program of those colleges and universities in which it exists. In this inquiry, many suggestions have been derived from a valuable and scientifically dispassionate study of the subject by Dr. Willard L. Nash, who has viewed the whole matter without pacifistic presuppositions and solely with the object of exhibiting the aims and purposes of departments of military science and tactics and their relation, in actual practice, to other aspects of the educational process.*

Parenthetically it may be remarked that, even if training and preparing for war is held to be theoreti-

*The Stated Aims and Purposes of the Departments of Military Science and Tactics, and Physical Education in the Land-Grant Colleges of the United States. By Willard L. Nash. Bureau of Publications, Teachers College, Columbia University, $1.50.

cally the best way of either preserving peace or successfully conducting war, actually it generally turns out that most of the training is irrelevant. It is often stated that military preparedness before the world war would have saved thousands of lives, but there is no evidence to support the assertion. We train infantry in close ranks and in extended order, and the real fighting turns out to be trench warfare which nobody had thought of preparing for. Tanks, gas and airplanes revolutionize the whole procedure while the war is going on. Submarines similarly revolutionize naval warfare. Men trained to the old methods find themselves strangers in the new scene scarcely less than rookies. There may be some point in training inventors—if inventors can be trained—but there is little in training men in the technique of methods certain to become obsolete as soon as hostilities begin.

Some such thought may have been in the mind of the former secretary of war when, in his annual report for 1930-1931, he expressed doubt as the efficiency of the present training. Students who take the course for four years receive only what is "equivalent to about four months of continuous instruction." After being commissioned, the reserve officer receives further training which "does not on the average exceed two weeks every three years, which is hardly sufficient to maintain his efficiency at its initial level." And this initial level is not rated as very high, for: "With all due acknowledgment of the splendid quality of Reserve Officers Training Corps graduates it must be recognized that they will require a further period of training on mobilization to fit them for performance of duties."

It would be better for the R.O.T.C. to rest its case on the need for military preparedness and the claim to give such preparation effectively, weak as those claims are. But it is not content with that. It must fortify its appeal for approval and support by professing to render a variety of other services in which both students and the public at large may be presumed to have an interest. The examination of these "stated aims and purposes" and of the actual performance in comparison with them constitutes the substance of Dr. Nash's investigation. By reference to the catalogues of land-grant colleges, authorized and published statements of R.O.T.C. objectives, textbooks, pamphlets and official manuals of information, it is discovered that, stated in the order of frequency with which they are mentioned and the degree of emphasis that seems to be placed upon them, the stated purposes and claimed values of military training in colleges are as follows:

Physical training.
Training reserve officers.
Leadership training.
Preparation for a national emergency.
Discipline.
Greater efficiency in professional and industrial careers.
Education for citizenship.

In addition to these, there is frequent mention of character, initiative, respect for authority, loyalty, and conformity with the requirements of the Morrill act. (The Morrill act, it may be remarked in passing, requires land-grant colleges to offer courses in military science but does not require that they shall be made compulsory for any student. The Christian Century has been saying so for years, and it has now been so decided and the Universities of Wisconsin and Minnesota which have made their military courses elective have forfeited no federal aid.)

Setting aside the strictly military objectives, let us consider to what extent the military departments attain the other aims.

Physical training is a business for experts. It requires the study and treatment of individual needs. Drill-masters are, with rare exceptions, complete amateurs in physical training. Nearly a hundred years ago, when college administrators were just discovering that students had bodies as well as minds, and when the first timid beginnings of physical culture seemed to require a practical justification, it was defended on the ground of its military value; sound bodies would be valuable to the country in case of war. Now the argument is reversed, and military training is rationalized on the ground of its alleged value in producing sound bodies. The second argument is even worse than the first. Military drill is not good physical training. Indeed, the army itself does not rely upon it for that purpose, but uses a variety of setting-up exercises and mass calisthenics which are no more military than the collective wand-waving and dumbbell-thrusting in a girls' school. But these have a limited value because they are indiscriminately applied without regard to individual needs. Modern physical education is no such wholesale process. The military department's contribution to physical education is antiquated, amateurish and ineffective.

Leadership is an important quality, and one not easy to define. Obviously the type of leadership needed depends upon who are to be led, and under what conditions, and to what end. Military leadership is based upon a correlation of "the habit of obedience to superiors and the demand of strict obedience from inferiors." There is more to it than that; but that is the foundation. Civil society is organized in no such hierarchy of graduated authorities. It would be superfluous, and not difficult, to cite contemporary instances in which the attempt to apply the methods of military leadership to civilian situations has exhibited the defects, rather than the value, of the military approach to an unregimented constituency. It will be sufficient to say, under this head, that the claim to a general leadership-training value rests upon pure hypothesis and unsupported assertion. Under the same category falls the claim that R.O.T.C. training promotes professional and industrial success in civil life.

Discipline is another slippery term. Certainly modern society needs discipline. But there is one discipline of intelligent self-control in the pursuit of a deliberately chosen objective; and another discipline of a cohort of precinct committeemen in servile obedience to the mandates of a city boss. What does discipline mean to the military mind? Fortunately, we do not need to guess. The term is so important that it has often been

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defined. The war department's "Special Text, No. 18" says that it is "the quality possessed by efficient soldiers which causes each to appreciate and accept without question the powers and limitations of his rank . . . and makes obedience to his lawful superiors a second nature." Moss and Lang's "Manual of Military Training" calls it "the habit of instantaneous and instinctive obedience under any and all circumstances." The "R.O.T.C. Manual," 1931, says: "The disciplined man is willing, he acts promptly, and he does everything consistently, according to the precise methods that have been taught him."

In contrast with this conception of unquestioning obedience and routine precision, it is pertinent to recall that the President, addressing his words particularly to youth and certainly not wishing them to revolt against any discipline relevant to civil life, recently wrote: "I hope that a great many have been trained to pursue truths relentlessly and to look at them courageously. . . . The country needs, and unless I mistake its needs, the country demands, bold, persistent experimentation." If there is any difference between the kind of discipline that includes "persistent experimentation" and the kind which consists in doing everything "according to the precise methods that have been taught," for which "there is no greater aid than drills and ceremonies where every detail is executed with snap and precision" (Special Text No. 18), the conclusion is clear. It ought to be evident that it is futile to look to the R.O.T.C. for any kind of discipline except that which is concerned with welding a large number of individuals into a single instrument to be operated by a single mind. Such discipline is an alien element in an educational institution or anywhere in American civil life.

The R.O.T.C.'s training for citizenship should be discussed at greater length than is here possible. The war department's "Manual on Citizenship" (Training Manual No. 2000-25) ought to be studied. It tells us that "there is no place for non-cooperation. Religious beliefs will not excuse any citizen from rendering service in the defense of the country." It informs us that "Socialism kills. . . . It tears down the social structure. . . . It compels the thought that at best man is no better than the worst." It lists the results of democracy as "demagogism, license, agitation, discontent and anarchy." It warns us that "an impractical and destructive idealism called internationalism is being propagated by certain foreign agitators and is being echoed and reechoed by many of the nation's 'intellectuals.' Its efforts are to combat the spirit of patriotism, to destroy that spirit of nationalism without which no people can long endure."

Perhaps it is little wonder, in view of these authorized deliverances of the R.O.T.C. on the subject of citizenship, that the catalogue of the University of North Carolina lists a course in human relations which is "required of all students who do *not* take military science," and that the same institution similarly exempts its soldiery from a "survey of human progress" which "in addition to the broad facts of history, gives to students an appreciation of the contribution to culture of other races." General W. M. Black was probably right when he said that, as the army sees it, "military drill is chiefly valuable from a psychological point of view; viz., the constant suggestion of authority and the recognition of authority." The R.O.T.C. is but slightly effective in the technical training of officers. Its real function is to popularize the military point of view and the military conception of citizenship and nationalism.

Is it surprising that the students protest? Some protest because of conscientious scruples against war. More protest because the R.O.T.C. wastes their time and promises benefits which it cannot confer. No sugar-coating of honors and rank, of military balls and pretty girl sponsors, of ponies for polo and pay for the last two years can conceal the inner emptiness of it. If we needed military preparedness for war, and if officers could be effectively trained in college, and if the R.O.T.C. would do that and not pretend to do anything else, it would have its justification. As it stands, it is an educational gold-brick.

By Return of Post

EDITOR THE CHRISTIAN CENTURY:

SIR: *Your* practice, I am sure, is never to let the sun go down on a letter unanswered. You do not trust that if letters are left they will probably answer themselves. You are secure in your integrity. It is certainly right, just and our bounden duty to answer letters, and yet—. I do not refer to the frailties of our mortal nature; there are other reasons why at times letters should not be answered by return of post. One of these I will now illustrate. Such an answer may kill a correspondence.

Here is my friend, moved to write a letter after a long silence. It is a letter, not a chit, nor a business communication ("yours of the 10th inst. to hand," etc.), nor a reminder of an engagement—but a letter. He is glad to have sent it; he suffers a release of spirit now that he has broken the silence. He says in effect, "it is now *his* turn." Then after a day or so he receives from me an answer. What a damper! What a knock-out blow! Once more he will see my letter on his desk; once more it will be his turn. Shall I be surprised if he throws up the game in despair? I have done the right thing; I am ethically justified, and yet I have quenched the spirit of my friend.

It is a shame to kill a correspondence in these days. So few letters are written. Shall we be able to write biographies of our great men in the future? Will there be Life and Letters, or only Life and Telephone messages, and Gramaphone records, and Telegrams? But we have no time! I have said this myself many times, but was I telling the plain truth? Let us write letters. Let us, Mr. Editor, refuse to treat our friends at a distance to telegrams and telephone messages. Let us write heart to heart, friend to friend, on things that really matter. But not answer by return of post. Yours in a common faith in letters.

QUINTUS QUIZ.

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The Jew is a State of Mind!

By T. Swann Harding

QUITE recently a Russian Jewish friend of mine involved me so deeply in the Jewish "problem" that I could not extricate myself for several days. It was all quite unpremeditated. My friend suddenly said he wanted to talk to me. I had no idea what the subject of the conversation would be and I was quite surprised to find it the Jewish question. Indeed, I had altogether forgotten that my friend was a Jew. His nationality had long since ceased to make any distinctive impression upon me.

Perhaps I should modify that statement for the sake of accuracy by saying that Jews as Jews have not impinged upon my gentile comprehension for possibly twenty years. They are just other people whom I like or do not like, as the case may be. Only last week I discovered, quite by accident, that two long time friends of mine were Jews. This was told to me with some eclat, as if a great and dark secret was being imparted to me, but I could see nothing sinister and even little that was interesting about it.

Gentiles Through Jewish Eyes

So that night I went to talk to my friend and he started right off by saying, in substance: "I want to ask you this question about gentiles who have no emotional reason to dislike the Jew. For I can perfectly understand why a man may hate a Jew who, perhaps, bests him in business, is more successful in university, or something like that. I can easily understand why certain Germans and others hate the Jew for specific political reasons. But why is it that well educated, highly intelligent, perfectly unprejudiced gentiles will suddenly give a start, a reaction of surprise, at mention of the word Jew or upon finding out some old friend is a Jew?

"I myself must be careful. Many Americans quite carelessly use expressions about Jews that they do not mean seriously, but that wound some Jews. If they know the man to whom they are talking is a Jew they will save themselves embarrassment, and I do not like to see them embarrassed. Just recently I rode with a man in his car when another driver was careless and almost smashed into him and this man said, 'The dirty kike!' Then he turned to me and said, 'O, I beg your pardon, I didn't mean that,' and he felt badly. To keep such people from embarrassment I, since I do not look like Americans think that Jews look, always at a convenient moment break the news of my nationality.

"Just the other day I did that to a new friend. We had become quite intimate in a month and I know he has no prejudice against Jews. But one day when the opportunity came I told him, 'I am a Jew.' He started. He looked shocked and surprised. He said, 'But no; you are a Russian,' but I said, 'Yes, and also a Jew.' It made no difference whatever in our relations. But why did he start when I said that? I can tell you why but I want your answer first."

Now of course, as I told my friend, many gentiles do show a mild shock reaction under such circumstances —but they also react the same way under other circumstances where Jews are not involved. Years ago, as a Protestant youth, I had precisely the same reaction with regard to members of the Roman Catholic faith. Subsequently in life and at various times this reaction took place in the presence of members of other specific groups. I soon lost it with regard to Jews. But I have it today in the presence of members of such faiths as Christian Science, communism, and Consumer's Research, and I have never, with the best will in the world, been able to banish it entirely with reference to Negroes.

The Gentile Explanation

So far as I can analyze this feeling it was quite the same with regard to a member of any of the groups mentioned, whenever it occurred. It has meant two things and is usually present upon contact with a member of some strongly coherent group which tends to hold certain beliefs with great intensity and to defend them aggressively, not to say vociferously and truculently, many times when they are not even attacked. I feel two distinct things then.

One is very simple and is: "Ah, this is a special case, and I must work differently; here there are certain things I must not say or else a disagreeable argument will start." Since Jews so rarely lack tolerance and since the Negroes of my acquaintance have never been virulent in argument, I can attribute little of this side of the reaction to them. It operates with regard to the other groups mentioned, and some members of similar groups not listed.

The other half-conscious thought is: "This person belongs to a group that tends to be held in faint esteem. I must put myself out to show that I have no lack of tolerance. I must watch my tongue lest I subconsciously say something to offend which I really do not mean. I must make this person aware of my friendly intent." Then did no Jew ever have these feelings? I inquired of two of them, two others than my Russian Jewish friend.

Jewish Reactions

The first said surely, for he could never overcome the feeling with regard to Negroes. He wanted them to know that he was unprejudiced with regard to them. Second, communists also affected him that way; he was suddenly startled when an acquaintance proved to be of that faith and immediately began to measure his conversation so as to avoid an argument.

The second Jew said certainly he had known the reaction. He had it when he met some delightful person only to discover that this person was a Roman Catholic or a Seventh Day Adventist. He was momentarily startled. Then he began at once, though himself an

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atheist, to make friendly remarks about the grandeur and pageantry of the Roman Catholic faith or, in case of the Seventh Day Adventist, to lead the conversation over into neutral territory wherein atheists may respectfully address the elect.

That was later, of course. But at the time I told my Russian Jewish friend that there was nothing peculiar about that slight shock reaction and that it certainly had no specific affinity for Jews. It might occur under a variety of quite non-Jewish circumstances. Being a humorous fellow, he admitted that this rather upset his argument but nevertheless he would like to give me the five reasons gentiles reacted adversely to Jews and then to state the solution of the Jewish problem. I consented to listen. I had nothing else to do.

The Jewish Interpretation

First, said my Russian Jewish friend, the Jew is naturally disliked because he has for ages regarded himself, quite unreasonably, as the chosen people. That obviously produced an adverse psychological reaction to him. Second, he has so long had to fight for his very existence that he has developed certain characteristics that are the natural counterpart of that tenacious centuries-long battle; he is different and therefore suspect. To these propositions I made no answer. Encouraged, he continued.

Third, the Jew is careless of his appearance. He was so long a pariah, in some cases with his clothes bearing a yellow mark so that no one could possibly mistake him for other than he was, that appearances did not matter. Hence his appearance was against him. I demurred here because I knew too many Jews most careful about their appearance and too many gentiles who were careless to the extreme. The round was even.

Fourth, the Jew was deficient in observation of his environment and his associates. This did not mean that he lacked powers of observation. He had always had them and they were keen. But he had for ages been compelled to school himself against close observation of his environment because that which he observed outside himself could only be conducive to his pain and dissatisfaction. However, in recompense, he had extraordinary powers of trained and disciplined observation in detail such as made a good scientist.

Lacking this power to observe his environment and his fellows the Jew, therefore, was insensitive to shades of deportment in others. He could not feel the displeasure of another man. Like a Jewish acquaintance of my Russian friend, he could not even understand when he was being insulted. He was not aware that certain of his actions were offensive or even revolting to other people. Consequently he was disliked. I could agree here only in so far that there are such insensitive people but they are not peculiarly Jews. My friend differed and condemned his own race on this ground.

The Religious Angle

Finally there was this most important thing, especially to Zionists. Western man has a misfit religion. He was caught early in evolution, weaned away from his crude, primitive gods, and made a Christian by compulsion. Christianity did not suit western man. It was a typically eastern religion, its entire system of concepts and rules appropriate to a race of desert nomads or eastern city dwellers to whom time did not matter. Western man had never developed a religion of his own and even American inventions, such as Christian Science, Mormonism, and Dowieism, were imitations of an eastern religion which was appropriate neither to western man nor to the conditions of his life.

But from whom did this religion come? It came from the Jews. Jesus was a Jew. Christianity would never have come into existence at all had it not been for Jews. Consequently western man, the gentile par excellence, who has long unconsciously hated and struggled against his misfit religion, hates the Jew when he sees or hears of him, saying, "If it hadn't been for that fellow and his bumptious race I should not be hobbled with this religion of mine." This was to me utterly fantastic, too fantastic for words, and I said so.

It may be good Zionist doctrine but it leaves me cold. I was brought up in three Protestant creeds, all at the same time—Methodist, Baptist and Presbyterian. I was acquainted with the Sunday school teaching and the ordinary beliefs in each creed. But I was consistently taught that Jesus was a Christian, not a Jew. I quite realize now what the higher critics or even the Unitarians or other liberal religious people say about such things. I am not speaking of that. I am speaking of what I understood to be true when I was the subject of religious instruction.

The Making of a Pariah

We were taught that Jesus Christ was a Christian. We never understood that St. Paul put Christianity over and that Jesus wanted merely to reform a Hebrew sect. We knew nothing about that. When Pilate caused the inscription: "Jesus of Nazareth, King of the Jews" to be placed over Christ on the cross we regarded this as a sarcastically insulting attempt to make out that Jesus was a Jew which we were quite certain he was not. Hence it certainly would never occur to me in the remotest reaches of my imagination to hate Jews because of a religion which, to be sure, I discarded myself. I should never have hated them, because my impression was that Christ somehow became a non-Jew in order to found this religion called Christianity.

On the other hand, however, as I told my Russian Jewish friend, I have known what it was to be a pariah. I was one myself. I made myself one. It was during those scanty years when my mother used one pair of my father's trousers to make me two, and later when she cut my uncle's castoff suits down to fit my young manhood. I was quite positive that every boy friend knew these things and looked down upon me, so I avoided them and went my way alone, a true pariah, sure that I was pitied and somewhat disliked for that reason.

Many years later I met some of those very boys. They were now men of importance. We began to converse freely. Quite spontaneously on their part I discovered that I had been regarded as not only neatly

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but well dressed during those years I made myself a pariah. Quite a compliment to my mother's tailoring this was, to be sure. But the boys had often wondered why I avoided them and had at length concluded I was "stuck up" and they did come to dislike me somewhat on that account—because my occasional presence made them uncomfortable!

That story seemed very apposite to me but I did not want to point my moral. However, my Russian Jewish friend was a Zionist and I did not convince him of anything. He heard what I said but continued to believe as he had all along. So we spoke of other things. In conclusion he said, rather wistfully: "There is but one solution to the problem. The Jews must have a country of their own. To you, now, an Italian means a ditch digger, but you also know that in Italy from whence he comes there are Italian counts and dukes, there are scientists, artists, and men of culture. He also has a country to which he can go, if he wishes. This Jewish country then may be anything—monarchy, dictatorship, communism—but it must exist to give the Jew back his self-esteem. Once that self-esteem is regained, another thing will happen; the Jew will assimilate.

"I myself am assimilated. I intermarried as you know. I have taught my children, agnostic though I am, certain things in Jewish law and the sacred books. Those things they have long since forgotten. They will marry gentiles. Then I shall truly be no longer their father. My race will have died. It is a little hard, but it is necessary. That is the solution."

Jewish Comments

This aroused my interest so I began to talk the matter over with my other Jewish friends. First I told a German Jew. He heard me with impatience and then he said: "Your friend is cracked. All Russian Jews are crazy. I never knew one yet fit to talk to. They are all filthy swine. In fact practically all the Jews I know are damned, dirty kikes. I have to live among them and associate with them but they are damned, dirty kikes and I only enjoy life when I get away from them occasionally."

The next friend was a Polish Jew. He listened with some amusement. He asked what kind of Jew had said this and I said Russian, whereupon he shrugged as if to say, "What would you expect?" This man was a musician, a distinguished professional man, and a gentleman if ever there was one. He said the world was full of many fine people—artists, scholars, scientists, musicians—why listen to the childish whim of crackpots? One followed a profession, one heard good music, one enjoyed art and plays, one lived life to the full—that was all. Jew or gentile, times were now hard, now better; life pulsed, death came in its time—we all journeyed towards one sunset. Why bother?

After the intensity of my Russian Jewish friend's convictions this came like cold water. So I tried another German Jew here long before Hitler and he said this: "What is your 'typical Jew'? You and your friend have spoken about 'the Jew' as if there were such a thing. What do you mean?"

I confessed we had not thought to define the Jew. He went on: "It is well you didn't, for that is impossible. There is only one definition and that is this: 'The Jew is a state of mind.' Banish that state of mind, and there is no Jew. Consider me. I was a German. I am now an American. I once had a Jewish name. I now have a good 'American' name. If people say Jew or Jewish to me I say, 'What do you mean? Jew? Jewish? I do not understand. What is that? I am an American.' That ends the Jewish problem."

"But Hitler," I said.

"Talk to my brother. He just came from Germany." So I did that. I asked first about the atrocities. Had he or had his personal friends suffered persecution? He said no, he had not, and he knew no friend who had. But, he said, that means nothing. Those things are not done in the public square. You are in a country where the police torture by third degree. You and your friends have never been tortured. You never saw the third degree. But you know it goes on. Did he, then, hate Hitler?

What About Hitler?

He shrugged. A man of destiny? European countries have hard times. There is poverty, distress, tension. There is bound to be trouble in time and some group or class must suffer. The Jews had tried desperately, deliberately to assimilate themselves in Germany; they had tried harder there than anywhere else in the world. Now the laugh, ironically enough, was on them. See what they got for their pains!

The movement could so soon have been eradicated anyway at the start. It was very easy. When the Hitlerites first began to make the nazi salute was the time. Then everybody in Germany should at once have started to make the same salute. No one could have told who was who. The Hitlerites would have been too puzzled to continue their movement. There would have been no fascism or Hitlerism. But there would have been something else and some people would have suffered anyway—why not the Jews?

So I went on home and as I entered my apartment house I met Dr. Cohen hurrying out. He is a refined, cultured, distinguished professional man but he seemed in an unusual hurry and he volunteered to explain that "I have the opportunity to take over a house. I am anxious to leave this apartment anyway. A boisterous, friendly, Rotarian, American gentleman lives next door to me. Basically he is just a good fellow. He exudes laughter and radiates joy. But he is insensitive to life's finer nuances. He bursts in upon us at all hours with his visitations, he destroys my meditations in the street with his sudden jollity, if he comes upon me, he is perpetually forcing his loud and always good-natured attentions upon me or my wife. He cannot be made to feel that these things are not appreciated. We can convey no hints to him and we can not be downright rude to so splendid a fellow. So we decided we would move into a house, far out in the suburbs, and perhaps get out of the range of his aggressive cordiality."

Just at that point I ceased solving the Jewish problem.

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The Church College—Battleground of Freedom

By William F. Anderson

THE supreme peril of the Christian college in America today is not the peril of being starved out through the competition of the state universities. The Christian enterprise has been set adrift too many times to be scared by the threat of poverty. The supreme danger is that our church schools may become salt that has lost its savor. Education—all education—faces a new battle for freedom. That battle is not being won in schools under state control. I am not sure that it is being won in schools under church auspices. But the winning of that battle is the supreme contribution which the church college may make, in this critical period, to the future. And if it will unhesitantly and without subterfuge champion a type of education that is both unashamedly Christian and militantly free from the despotism of a pagan world order, then the church college will command ample support. Otherwise, its doom is sealed.

The convergence of world forces during recent years indicates how vitally important to human destiny is this ideal of freedom in education, long advocated in principle by the Christian college, but now to be fought for relentlessly. Continental Europe is witnessing a strange and unexpected swing toward autocracy. The issue centers in government, but education is seriously involved. A generation is being taught that freedom of thought is an enemy to society; that the modern state can be strong and permanent only as the minds of its citizens are regimented to think the thoughts which the state ordains. Consequently, we have a new rigidity of state-controlled education in Italy, in Germany and in Russia. The orient moves in the same direction. Japan has surrendered to the principle; China is already deeply affected by it.

Warnings from England

Even in Great Britain, the supposed stronghold of free thought, wide awake leaders are deeply concerned. The British Weekly warns editorially of "The Flight from Freedom." Edward Shillito writes of nationalism as religion's most dangerous enemy. And in a striking book review I find a British periodical expressing surprise that the recent American book, "The Church Looks Ahead—American Protestant Christianity," should indicate that American leaders are apparently so unaware of the conflict that faces us if truth is to be protected from ravishment by the state.

Perhaps it is the very virtue of our religious heritage that has kept our eyes so long closed to the reality of this peril. The reformation delivered the western world from an intolerable ecclesiastical bondage to tradition and superstition and secured for us the right to individual judgment. Considering the large part which this principle has played in making our modern world of science and learning possible, we have smugly supposed that it was beyond attack. But today's world clearly shows that the battle for freedom must be fought anew. Who can estimate in this new crisis the value of the Christian college, with its independence of the state and its tradition of liberty?

The Peril of Political Control

The chief peril to freedom in education in our own country today lies in the relation of state legislatures to state universities. The threat to reduce appropriations, in case legislative committees find themselves in disagreement with university authorities, is an ominous club in times like these. And the cringing manner in which university authorities often seem to feel it necessary to curry favor with political authorities pollutes the very sources of education. Sinister political ambitions and influences are frequently to be seen behind the personnel of boards of regents and trustees. At its best, education under such auspices becomes hackneyed, impersonal and morally neutral. At its worst it becomes a positive debaucher of the stamina of the future citizens who come under its influence.

Two results of this involvement of education with the political machine are to be seen in many state institutions. First, there is a lamentable failure to preserve academic freedom and tenure. Professors become hopelessly timid; consciously or unconsciously the education which they give to the watchful youngsters in their classrooms teaches that success depends on pussyfooting. And in the second place, this political phase of state university administration opens the doors wide to militaristic propaganda. The college becomes an adjunct of the war department, and its faculty and regents dare not so much as seek freedom from military dictation lest they rouse the wrath of the American Legion and kindred bodies.

Lincoln's Dictum

The great principle which education must sustain today, if it is to be worth supporting, is the old principle of freedom of thought and conscience. Right here lies the immediate, dazzling opportunity for Christian leadership, and right here the opportunity for the Christian college. The need for the Christian college in the past? As well ask, has the Christian objective been achieved. The condition of our bewildered and bewildering world is the answer to both these questions. Lincoln declared that "no government is good enough to control a man's conscience without that man's consent." Let the leaders in Christian education take Lincoln's dictum as the slogan for their program today and the Christian college will immediately begin to render an essential service to the cause of human progress.

I recognize that it is one thing to lay down general principles of this sort and another to work them out in practice. Actually, many church colleges have been quite as subservient to financial, political and other destructive influences as have those under direct state control. But they need not be! And if they are not, if they will only honestly and wholeheartedly give themselves to the service of truth through freedom, the period of their most vital social contribution will lie ahead, rather than, as many seem to take for granted, in the past. How can the Christian college prove that it is the free college in this day when the fate of mankind is wrapped up in this issue of freedom?

First of all, the road to freedom lies through an unhesitant declaration of the Christian character and purpose of the college. This ideal constituted the birthright of the church college in the beginning; it has been bartered away in scores of instances for what is now plainly seen to have been a mess of pottage. The birthright should be reaffirmed with new emphasis and cherished as beyond all value. There should be more boldness in advocating Christian thought as the focus, the controlling principle of education. And the strange fact is that, despite anything that might be said by some who insist that the value of a college depends on the number of books in its library and the number of Ph.D.'s on its faculty, the declaration of an aggressive objective of Christian teaching at this time would awaken an unprecedented response, both from those with children for whom they seek an education having positive content, and from those who are ready to provide financial support for such an educational effort.

Education's Supreme Need

I make no apology for thus calling for the giving of a new importance—the supreme importance—to the teaching of religion in the Christian college. For religious insight, as found supremely in the teaching of Jesus, is the most liberating, as it is the most needed, intellectual fact in the world today. There is no longer the slightest justification for either hesitancy or lack of confidence in teaching religion because of supposed conflicts with other educational disciplines. The results of the critical studies of the past fifty years have liberated religion, have given it a new right to stand on its own feet and assert its moral authority over man's mind and his deeds.

A man who has lived through this controversial period, if permitted to indulge in a bit of hyperbole, might say that he had witnessed the destruction of the Bible three times during his life. Once when the facts of the evolutionary theory became known; again when the study of geology revealed that aeons of time had been required for the building of our planet; once more when the results of the higher criticism revealed the nature of the Bible itself. But the irrelevancy of these supposed calamities to the progress of education is now clear to all intelligent people; the problem which conservative religion and materialistic education once united to proclaim insoluble, no longer exists. Nowhere is the scientific method, as well as modern science, held in greater esteem than in those Christian colleges which are worthy of survival. Isaiah suffers nothing today in reputation for sanity and veracity, and as a formulator of an educational ideal, for having written: "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

But that brings forward another consideration. If the Christian college, building an entirely independent type of curriculum centered on religious teaching, has a chance to show itself to be the truly free college, how can it make its desperately needed contribution to society most effective? Plainly, there must be a consolidation of church colleges so that the impact of every such institution may be strong. The multiplication of church schools in our earlier history seemed necessary at that time. The historical reasons are familiar. But we are not talking now about the past, but the future; and the future plainly demands consolidations. To be free, the Christian college must be strong.

Consolidations Imperative

I may be pardoned, I hope, in saying that I do not speak here as a novice, neither as a theorist nor a dogmatist. In my official relation to the educational interests of my church I had close contact with and large responsibility for the effort to consolidate institutions in four different states. I know the difficulties, the almost insuperable complications, attendant on such undertakings. It is next to impossible to remove a school, once its roots have gone deep down into the soil of a community. There are interests which would rather see it die than be transplanted. But by patience and perseverance it can be done, and it is my conviction that we have arrived at a period when consolidation for the preservation of higher values should become the watchword for all forces of Christian education.

Getting Away from Jesus

Some years ago in one of his stories William Allen White wrote this arresting sentence: "Almighty God always leaves an unfinished task upon the world's work bench." What is the unfinished task before the Christian college? A lawyer whom I encountered in an early pastorate gave me what I am sure is the answer to that question. I cultivated his friendship, my object being, of course, to lead him into church membership. Direct approach was difficult; he parried skilfully. When the question was pressed as to why he did not accept Jesus' ideal of life and unite with those who were trying to follow his teaching, the lawyer told me that, as he saw it, "the church, instead of trying to follow the teachings of Jesus, has been trying through all these centuries to get away from those teachings."

The Christian college will get back to a vital position in western society just as soon and just in proportion to the degree to which it makes the teachings of Jesus the controlling point of reference for all its life. Professor S. Ralph Harlow, of Smith, in a recent magazine article writes: "A brilliant teacher of economics in one of our leading New England universities closed his class at the end of the college year recently with these remarks: 'Gentlemen, after all there is only one solution of our tangled economic problems, only one way

out of our difficulties. And that way was laid down in the teachings of a young Jewish carpenter twenty centuries ago. When men will apply his principles to the economic struggle we shall solve our major problems.' The professor is not a church member; does not profess to be a Christian. He would probably describe himself as an enlightened pagan."

This is the judgment as to the problems of our age which has meaning for the church college, and in relation to which the church college has meaning. Here is the ground on which the Christian college should take its stand. When I see the hesitancy to do this, the apparent feeling that Christian education must take its pattern from institutions that are controlled by a pagan state, I cannot help wondering whether the spirit of prophecy outside the church is not running ahead of that same spirit inside the church. There are many Sauls among the prophets in our day. All hail to them! But the worth of the Christian college and the fate of the Christian college depends on bringing this same freedom of prophecy regarding the supremacy of religious values to the center of its life.

H. G. Wells closes his "Shape of Things to Come" in this fashion: "History must now continue to be a string of accidents with an increasingly disastrous trend until a comprehensive faith in the modernized world-state, socialistic, cosmopolitan and creative, takes hold of the human imagination. When the existing governments and ruling theories of life, the decaying relations and the decaying political forms of today, have sufficiently lost prestige through failure and catastrophe, then and then alone will worldwide reconstruction be possible. And it must needs be the work, first of all, of an aggressive order of religiously devoted men and women who will try out and establish and impose a new pattern of living upon our race."

And E. Stanley Jones closed his recent ministry to the churches of this country with these memorable words, first printed in The Christian Century: "We have got to provide an alternative to Marxian communism or succumb to it. And the only way to beat them is to beat them to it."

In these two sayings there is hidden the end for which the Christian college should be striving today, but toward which it can strive only when it has experienced a new birth of freedom so that it builds its teaching process unhesitatingly on the central importance to life of the approach to truth to be found in Jesus.

BOOKS

Youth Without Work

BOY AND GIRL TRAMPS OF AMERICA. *By Thomas Minehan. Farrar & Rinehart, $2.50.*

HOW SERIOUSLY have we regarded the plight of the thousands of boys and girls under twenty-one, who were turned out of homes disrupted by the deadly blows of the depression to meet life in the highways, hobo-jungles and box cars, and to confront hardships and almost certain defeat? What can they think of us and our civilization, and if that should matter but little, what can be the social future of our country when armies of its youth run the gauntlet of starvation and homelessness? Wherein have the C.C.C. camps failed, and how may they better function? We have more youth on the road than we lost in the last war, and it is estimated that half of them are below eighteen years of age.

Like many of us, the trained sociologist who is the author of this study believed that in America we managed things better than this. But after going out among these youthful derelicts, disguised in shabby clothes, living with them, and studying them for over three years, he is able to write with distressing realism of this new consequence of social and economic pressure within the group itself. Continued contact with these boys and girls revealed a religious and spiritual life of strong intensity. Not that they held Sunday school spontaneously, nor did they, as the mission preachers were always urging, accept the Lord. But if religion is a search for values, these boys were religious. Somewhere in their lives there seemed to be a quest for something beyond the present, a hope of union with the beautiful and good, and with the purpose and cause of life.

"Feed and convert" is the motto of the missions into which they drift to qualify for a meal, but in the eyes of the men who run the missions, the conversion is still the most important task. Five or ten years ago, the mission preacher could appeal to the wandering boy to return to his sorrowing mother and aging father. Today, the wandering boy knows he will help more by remaining away than by returning, nor has he a background of sinful experience and dissipation to which the preacher may appeal in justification of his present need. "God," says one of the boys, "is guts. What makes a guy keep pushing on, doing things when he is all in, going without food when he is hungry?"

Not only must we examine our present policies of handling youth, but our entire economic and social system, the philosophy and practice of which have driven youth into vagabondage with every upheaval of civilization. No longer may youth be exploited first by child labor, and second by schools which have regarded the younger generation as an oyster. Nor may parents neglect their children under the sophistry that they are aiding them in self-development and the expression of individuality. In the post-war days of prosperity and gin, youth expressed its frustration in drink and sexual promiscuity. Today, it wanders on the road. Thus we may come to realize a social problem that will be with us the duration of these young people's lives, but with the consciousness that even if these boys and girls survive the despair, brutality and terror of life on the road, they will survive only with scars that do not easily heal.

N. M. GRIER.

Books in Brief

MEDICINE MARCHES ON. *By Edward Podolsky, M.D. Harper & Brothers, $3.50.*

Laymen have as good a right as doctors to be interested in the modern developments in medicine, for it is their lives that are at stake in the battle with disease. Paul De Kruif has proved that the fight against germs is a more romantic adventure than the crusades ever were. But the story of germs is not the whole story of modern medicine. Dr. Podolsky ranges over the whole field—surgery, glands, psychiatry, tuberculosis, heart diseases

and a great number of other topics—and reports in intelligible terms the latest advances on all these fronts in the war against human ailments.

A Book of Living Poems. *Compiled by William R. Bowlin. Albert Whitman & Co., Chicago, 75 cents.*

A very good anthology of what the compiler calls "the best inspirational poetry," with apology for the word and a covert (and quite justified) assurance that it does not mean sloppily sentimental or cheaply optimistic. Earlier and later poets are represented, but the earlier are in a large majority and the moderns are scarcely found at all.

Plastic Redirections in 20th Century Painting. *By James Johnson Sweeney. University of Chicago Press, $1.50.*

There must be a good many people in the world who, knowing little enough about art but "knowing what they like," are mystified and offended (or perhaps only scornfully amused) at the more violent expressions of what is rather senselessly called "modernism" in painting, and who yet have a secret feeling that they would like to know something about a movement which, after all, may have something in it since so many people seem to find pleasure in it. To all such, the very best advice is to get Mr. Sweeney's book and read it carefully. If they are in the state of mind which I have assumed, merely thumbing it through and looking at the forty-six full-page pictures will give only curious entertainment and will probably intensify their aversion, for Mr. Sweeney gives what are the worst illustrations if the movement is bad, as they are certainly the best if it is good. But read, with an open mind, what he has to say. He tells, as clearly as can be told in few words, the meaning of all these things that Matisse, Picasso, Léger, Miró, Arp, Gris, Braque, Duchamp and many others have been trying to do. Mr. Sweeney is an art critic of distinction. The volume is the first of three in this general field sponsored by the Renaissance Society of the University of Chicago.

The Soul of America: an Oregon Iliad. *By Eva Emery Dye. Press of the Pioneers, $2.50.*

Some years ago, Mrs. Dye wrote with splendid verve a fictionized narrative of the Lewis and Clark expedition. Now she has turned her attention to the pioneers of the Oregon trail. (It is an "Iliad" rather than an "Odyssey," one imagines, chiefly for variety's sake and to avoid an overworked word.) Barring a rather excessive flavor of sentimentality, it is a fine and stirring narrative of a great adventure which has no superior among the heroic exploits of the American pioneers.

CORRESPONDENCE

Revival of Tribalism in America

Editor The Christian Century:

SIR: Having spent almost a quarter-century in service with our American Indians I find myself in wholehearted accord with Mrs. Eastman's article of August 8. As for Mr. Collier's misdirected zeal to revive what Dr. George W. Hinman has aptly termed "the cult of the primitive," it is foredoomed to failure. Mr. Collier should know that the culture of the plains Indians practically vanished with the buffalo and that its attempted revival is an anachronism. Furthermore, fully half of our Indians are related to Christian communions—and all are citizens. A comprehensive survey of a decade ago revealed that every family of the Sioux tribe announced itself as being under the influence of some Christian denomination. Mr. Collier should also know, as every missionary knows, that all Indians must be saved "by a process of Christian assimilation to American life" and not by a carefully guarded and subsidized segregation such as a revival of tribalism would impose upon our first Americans.

Lawrence, Kan. G. E. E. Lindquist,
Missionary-at-large.

One Packer Doesn't Make an Institute

Editor The Christian Century:

SIR: Our attention has just been directed to an article, "The Packers Take Up Theology," which appeared in a recent issue of The Christian Century under the signature of the Rev. Leland W. Mann. We wish to make several comments in connection with that article and we believe that they may prove interesting to many of your readers.

First, we wish to point to the fact that it seems to be based almost entirely upon the purported statements of a representative of one packing company.

There are several hundred competing meat packing establishments in the United States, employing more than 100,000 men and women. Even if this one representative of one company has been accurately quoted (as we assume, of course, that he has) it seems to us that it is somewhat unfair to the packing industry to clothe him with the authority of spokesmanship for this great industry—as has been done when the article is published under the heading, "The Packers Take Up Theology."

We don't wish to be unfair or to imply any lack of respect, but if one relatively obscure minister were to be found guilty of a homicide, would it be fair to publish an article, "The Preachers Take Up Murder"?

Secondly, it is a fact that the statements attributed to this "representative from one of the largest packing firms" are by no means typical of the meat packing industry. In fact, they are in direct opposition to the policy of the Institute of American Meat Packers, which has been careful in all its public expressions to explain the administration's program to its members, as well as to the producers of live stock. Some packers have been so diligent in this matter as to explain the government program in full detail to their employes by way of preventing any misunderstandings or unfair criticisms.

Thirdly, the general tenor of the article seems to be that the meat packing industry has resorted to "the many tricks used by the trader class to thwart every effort of cooperative action, born of the soil." That this statement is not true of the packing industry is demonstrated clearly and conclusively by the fact that packers buy as freely from cooperative live stock agencies owned by farmers as they do from others.

These comments, we assure you, are offered with complete amiability and respect for The Christian Century and the author of the article in question. We are merely anxious to make the true position of the meat packing industry clear to your readers.

Chicago. Wesley Hardinbergh,
Institute of American Meat Packers.

A Theologian Appraises Buchmanism

Editor The Christian Century:

SIR: In your editorial entitled "Dr. Van Dusen on Buchmanism" in the issue of August 22, you seek an answer to the question, "Shall the churches adopt the Buchmanist movement?" You want, I fear, what you cannot have. You complain that the teachers of theology have been "slow to speak" about the movement and that when they speak, as in the person of Professor Van Dusen in two recent articles in the Atlantic Monthly, they speak equivocally, concealing their attitude toward Buchmanism. This failure of the teachers of theology suggests to you either that they do not know what to say or that they hesitate to criticize a movement "which involves religious devotion in a time when the supply of religious devotion is decidedly not in excess of the world's need."

I should like to remark that neither of your explanations seems to me correct. I write, not for Mr. Van Dusen, but merely as one of the teachers of theology whom you may have in mind.

The modern theologian approaches his task of understanding religious life from the point of view of history and from the point of view of psychology. He knows that there have always been movements similar to the pietistic revivalism of Frank Buchman. The theologian, in fact, making his first study of this particular movement feels a distinct disappointment that it contains so little that is novel. There has always been a Christianity of conversion together with the theological interpretation thereof. This is because Christian people do not all grow up never having known the time when they were not Christian. The best religious nurture or education cannot guarantee its methods.

Movements like that of Buchmanism serve to bring to a focus unresolved conflicts within the human personality. They startle the self into the realization of the awful end-results of behavior which it has adopted or into which it has unwittingly or timidly drifted. Buchman or Billy Sunday (though their techniques are hardly comparable) interpret the experience of conversion in terms of a theology that the modern teacher cannot wholly accept. Yet beneath their theology of the atonement, of the church, of the living Christ, of the guiding voice of God, he recognizes the attempt to deal intellectually with significant elements in genuine religious experience. That these same doctrines are often crudely utilized, caricatured even, and that their weaknesses are as unappreciated by the Buchmanites as by other orthodox Christians, he does not deny. That Buchman's trail, like those old trails across the plains, is strewn with the wrecks of personalities for whom his particular medicine of salvation has proved disastrous, is granted.

Furthermore, modernists are slowly developing alternative techniques in the cure of certain maladies of the soul together with a theological formulation thereof. But that the modernists' interpretation of what occurs and why is thereby vindicated they do not assert, nor do they insist on the acceptance of their theology. They know what trouble has been caused the churches by the leadership of men who insist that their way alone is right, and that everybody must think their way, feel their way, act their way or else be labeled reactionary, heretical, schismatic. The modernist refuses to generalize on the basis either of his theological conclusions or his religious experience, as though no other kind than that which corresponds to his own is to be tolerated. People are not all alike and no single spiritual treatment or theory will suit them all.

Another feature of the Buchman movement which attracts the attention of the teacher of theology is its capacity for changing not only individual lives but its own institutional life. I have in mind such items as the giving up of public confession (sharing), or the naive but genuine attempts on its part to deal with problems on which the social gospelers have hitherto had a corner and which of course the social prophets and religious engineers are handling so much more effectively than the Buchmanites. How much of this change in Buchmanite method and ideal is due to outside criticism and how much of it is due to that capacity for self-criticism which is so characteristic a feature of Christian institutions as a whole, cannot be determined; nor what further changes may be in store for the movement as it attracts men of theological acumen or social passion, like Streeter, like Brunner, or like Vrooman, who is reported to be engaged in writing a book on the Buchmanite attitude toward social problems. The movement is still in the process of rapid development. What shall be your attitude toward a growing boy? About the only sure thing you can say about him is that he is likely to go on growing, but whether for better or worse, who knows? The point is that you can pass no final judgment on him.

Where then does the teacher of theology stand? He cannot condemn Buchmanism out of hand any more than he will condemn Christian Science in toto or Barthianism or the social gospel or the pacifists. Neither will he go the whole way with it as though it contained all the truth and the only truth. His attitude may seem to the man of action to be shillyshallying, indecisive, evasive. It is nothing of the sort. When Jesus said to the woman, "Neither do I condemn thee," he did not intend to be understood as meaning, "On the contrary I approve thee." There are some issues, some persons (all persons perhaps) that cannot be classified in any sharp categories of black and white, or treated as though they were either wholly good or wholly bad. The teacher of theology also knows that there are churches and churches, as well as people and people.

This then is the answer to the only question you hold to be finally important, namely, "Shall the churches adopt the Buchmanist movement?"

1. Yes, some of them should; if the movement is willing to be adopted by them.

2. Yes, many of them would do well to include it as a part of their program of the cure of souls as some of them are doing. That is a story in itself.

3. No, some of the churches should not, for they have long had an equivalent or an improvement on Buchmanism.

4. No, some of them should not, for they are constituted of people for whom the more extraverted type of Christian life is normal and possible.

5. Yes, no; some churches should take part of it and leave part of it.

No single movement of thought or practice should as you suggest "be encouraged to extend throughout the whole church," even were such an extension conceivable. The churches are bigger than any one interest or element. The needs of people are too diversified, their temperaments too varied, for any single element in the Christian religion to satisfy or even interest them all.

You are yourself not only a journalist but also a teacher of theology, as your writings and your lectureship in a theological seminary amply testify. Will you not then help the other teachers of theology to work out the course of action that should be taken with regard to a movement like Buchmanism which is not as you describe it either "a wholesome or a reactionary phenomenon" but *both* a wholesome *and* a reactionary phenomenon?

Chicago Theological Seminary. A. C. McGIFFERT, JR.

Hymns Old and New

EDITOR THE CHRISTIAN CENTURY:

SIR: Many a devout soul will echo the call voiced by Herman F. Reissig in his article, "Sing Unto the Lord a New Song." Would to God many of the Lord's people were poets, and would let their songs abound.

But really the case is not so bad as Mr. Reissig would make out. In all humbleness of mind I submit a few reflections on the matter of available hymns for modern worshipers. I am wondering what hymnal he uses. Certainly not one of the more recent ones. For example, since reading his article, I have been looking through "The Hymnal," recently published by the Presbyterian Church in the U.S.A., and listing the hymns in it that could be sung in any church at any time, without giving pain to any devout modern soul, even of the most ultra-modern sort, but rather voicing his true aspirations. I find in this one book, by this one hasty glance through it, over ninety such hymns. Not all of them were written by men now living, or during the past two or three decades. But they do express the adoration and trust the soul feels in the God whom we are coming to know better through modern knowledge. Eddington and Jeans could sing them with joy and satisfaction, I am confident. I am not so sure that some of our ultra-modern philosophers would find full satisfaction in them. In fact it would be hard, very hard, to find hymns praising a process, or glorifying a changeable deity. But that may not be altogether the fault of the hymns. One of the theological leaders of our time has gently suggested that the second stanza of "Abide with me" might suit better the modern mind of some people if it ended:

"Progress and change in all around I see;
O Thou who changest most, progress with me."

Of course, if we are to throw aside as unavailable all hymns that refer to God as king, we should have to scrap some of the best. But I wonder if modern folk seriously object to calling God "king." Would "dictator" or "commission" be better, even if they are of the present order? After all, Jesus did say more

about "the kingdom of God" than about anything else; and we still pray "Thy kingdom come," and feel that it means something vital in the present. I am grateful to Mr. Reissig for suggesting my hymn, "Rise up, O men of God," as one that may be of present use. But I ask myself a little uneasily if he really noticed the ending of the first stanza, "To serve the King of Kings"—a sort of double fault! But, aside from the use of this one word, what could better express the emotions and aspirations of modern believers than the majestic song, "Oh, worship the king," or Montgomery's noble version of the 103rd Psalm, "Praise, my soul, the King of heaven"? Indeed how could there be a finer hymn of praise to the living God than Oliver Wendell Holmes's "Lord of all Being," even though it does speak of a throne.

I venture to suggest a half-dozen or so that might instantly appeal to one planning a service of praise for the most modern of congregations: "Joyful, joyful, we adore thee"; "This is my Father's world"; "For the beauty of the earth"; "God is wisdom, God is love"; "There's a wideness in God's mercy"; "O Love that wilt not let me go" (which I once heard Gerald Birney Smith call a perfect setting of the best modern thought of God); "I bind my heart this tide"; "Be thou my vision"; "Mid all the traffic of the ways"; "Dear Lord and Father of mankind"; "O Master, let me walk with thee"; the ever strong and honored song of Isaac Watts, "From all that dwell below the skies." All these, together with those named by Mr. Reissig, make a good list of well-known hymns. If he were fortunate enough to use the "Hymnal" of the Presbyterians, he would, I am sure, rejoice in many another, such as Robert Freeman's Hymn of the Pioneers, "Braving the wilds all unexplored," and Clifford Bax's magnificent call to a new world order, "Turn back, O man." These are but a few out of nearly a hundred found in a few minutes in this one book. And surely any real believer in God, however modern his theology, would find real heart delight in singing, "Immortal Love, within whose righteous will is always peace," with its noble ending, "Sure that goodness is my only heaven." And the glory of it all is that these, which suit so well the mood of the modern worshiper, voice not less perfectly the emotion and aspiration of the most conservative who truly worships God the true and living. They are above the passing phases of the spirit.

I join emphatically in the judgment that the stanza from the hymn, "O Zion, haste," which ends, "All thou spendest Jesus will repay" is thoroughly vicious; and I rejoice to see that it is omitted from the hymnal to which I am particularly referring.

If the statement is true that "we can preach the new approach to God, we can, though with more difficulty, put it in our prayers; but we cannot yet sing it," the trouble may lie with the new approach at least as much as with the hymns. Indeed the article suggests here and there that the writer has fallen somewhat into the fault so conspicuous among the unco-orthodox, of expecting hymns to teach a particular theology.

I find that people, young and old, conservative and radical, join with joy in the great hymns of the church, as in few other parts of the worship. And among the favorites are some of the old ones. That great hymn of the church, "Oh, where are kings and empires now," actually means more just now than it could in the past. (Incidentally, Mr. Reissig ought to like that hymn.)

Perhaps the critic has forgotten that the worship in the church has a value in addition to the immediate purpose of expressing the emotions and convictions of the people present. It has a cultural function of very real value. All the more that people today lack a biblical background, do they need reminders of it in beautiful language and imagery, set to rich harmonies. The children and homes of Christendom do still know something about Christmas, through singing the carols about angels and shepherds, and stars and wise men, and a manger and a babe and a mother. We have not yet outgrown Christ, and to sing of him is to minister to the heart and life. I wonder if Mr. Reissig has ever heard an immense gathering of young people sing "Fairest Lord Jesus." If not, he has missed something.

The church is the custodian of great treasures of song. There is, of course, a lot of base metal in the ordinary hymnal, and many out-of-date articles. There is quite too much that can be used today only by a practice of rationalization beyond the power of most of us, and of dubious validity when it can be used. By all means let us speed the process of weeding out the poor songs. But let us not forget the parable of the wheat and tares. By all means let us hope and pray for the coming of more hymns that shall adequately express the thought and feeling of our day at its best. But we are not yet ready, if we are wise at all, to replace "Lord of all Being" by Henry Adams's "Prayer of the Dynamo," or to set Henley's "Invictus" in place of "O Master, let me walk with thee." Let us not be blinded by passing gleams of new light, however brilliant, blinded to the lasting glory of every real revelation of the living God, and of Jesus Christ his son our Lord, from whatever century it may come. Was not our Lord right when he praised the religious leader who should "bring forth from his treasury things new and old," and in the further statement that, sometimes at least, "the old is better"? At any rate, along with our earnest prayers for the coming of the new songs, let us not forget to give thanks for the old songs, so many of which voice our best modern approach to God, and our earnest desire to do his will in our present world.

Brick Church, WILLIAM PIERSON MERRILL.
New York, N. Y.

The Question Box

How would you define inspiration? Does the inspiration of the Bible differ from that of other sacred books, or from that of great literature in general? Are inspired books being produced today?
B. G. R., Nashville, Tenn.

IT is the belief of the adherents of most of the religions that their classic writings are possessed of an authority and sanctity which is the result of their divine origin, as the utterance of their founders or accepted prophets. The messages of Buddha in the Piticas, of Zoroaster in the Avesta, of Mohammed in the Koran, and of other religious classics like the Vedic hymns, have been accepted by their disciples as invested with such a degree of sacredness as to elevate them to the level of inspired utterances. This implied the belief that the leaders who spoke these oracles were in some vital sense under the control or impulse of divine forces. Similar were the powers ascribed to the sibyls and prophetesses among the Greeks and Romans, as in the cases of the oracles of Delphi and Dodona. In fact many of the poets of the classic ages invoked the aid of deities and muses in the production of their epics, as in the Iliad, the Aenead, etc.

The biblical writings were invested by the Jews who organized the Old Testament canon, and the early Christians in whose hands the New Testament collection took form, with the same inspired character. The Old Testament as thus formed included the total surviving literature of the Hebrew age, and this was regarded as inspired because of its embodiment of the writings of prophets, priests, sages, poets and apocalyptists of the classic age. Certain later writings, in the Greek language, were included in the list of sacred writings, although with some reserve. This entire body of writings was regarded by the Jews and the early Christians as "inspired" and is so characterized by Paul in his reference to "all scripture inspired of God."

There is no satisfactory definition for inspiration in the biblical sense of the term. Other works have well merited the distinction, as marked by some high degree of beauty or power. But the inspiration of the Bible is just that unique combination of qualities and effects which is not to be found identically elsewhere. It is a body of writings, consisting of narrative, preaching, priestly instruction, wise reflection, poetic composition, tradition, myth and legend, epistles, biographies, and apocalyptic hopes, all of which, of varying character and value, were the external expression of an inward spirit which found its most exalted interpretation in the life and teachings of Jesus. Its claim to the term "inspired" lies chiefly in its power to inspire those who expose their lives to its influence. Inspiration is that quality in the scriptures which causes an elevation and intensification of human life, enabling it to experience and express something of the nature of that larger life on which it is dependent.

In these basic values one knows of no body of literature which compares with the Bible, produced either in ancient or modern days. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Mayor's Picketing Order Protested

Leniency Toward Strikers Stirs Editors —Communist Movement Not Jewish —Raps Stelzle Tax Proposal

(Correspondence from New York)

NEW YORK, Aug. 25.—Spirited discussion is being aroused by the instructions alleged to have been given by Mayor La-Guardia to the police to go easy with pickets. As a result, it is said, one corporation has closed its plant rather than risk a clash with mass pickets. But mass picketing of the Loew theaters has not been permitted because, in the words of the mayor, "the old employes are at work and there is no strike." In this theater situation the root of the trouble is found in the fact that there are two rival unions and this has given rise to the rumor that the city administration will not protect any unions except those affiliated with the A. F. of L. The police instructions to go easy in labor disputes apparently led to the mass picketing of the home relief station at Spring and Elizabeth streets this week. All this makes some of our editorial writers highly indignant and has resulted also in action being taken in the courts against the mayor and the police. It is evident that any leniency toward strikers and unemployed impresses an influential part of our citizenry as highly immoral.

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Jews and Communists

"The American Hebrew and Jewish Tribune" has published the results of an investigation it has been making concerning the common assertion that a large part of our communist movement is Jewish. According to this investigation less than three per cent of American communists are Jews. Moreover this survey shows that out of the two million Jews in this city there are only two thousand enrolled in the communist party. Also it is pointed out that the outstanding leaders of the movement here, such as Earl Browder, Clarence Hathaway and William Z. Foster, are all non-Jewish.

* * *

Norman Thomas Strikes Back

It will be recalled by most readers of The Christian Century that Norman Thomas was arrested in Illinois last spring when he attempted to make a speech to the strikers in the coal fields. In view of the utterly unwarranted infringement of his rights at that time Mr. Thomas has entered suit for damages in the federal courts. He is suing the deputy sheriff of Taylorville, Ill., and the Peabody Coal company for $15,000.

* * *

Government Loans For Churches

E. M. Conover, director of the Interdenominational bureau of architecture, with offices in the Charities building at Fourth avenue and 22nd street, after conference with government officials, announces that churches are eligible for the federal government's new repair loans. To quote Mr. Conover: "The government's plan to insure loans of from $100 to $2,000 for property repairs, remodeling, and to prevent further property deterioration is applicable to loans to churches. More detailed information may be secured by writing Mr. Conover.

* * *

Dr. Stelzle's Proposed Tax Criticized

In a letter to the New York Herald-Tribune Mr. G. L. Kieffer, church statistician, takes Dr. Stelzle to task for his recent proposal to tax the churches to get relief funds. Mr. Kieffer points out that his own denomination, the Lutheran church, gave last year, not the $1 per capita suggested by Dr. Stelzle, but between $3 and $4 per capita, and he asks: "Would Mr. Stelzle prefer that the churches should pay but $1 per communicant rather than what they are now paying. . . .? This suggestion again is hardly a challenge to the church?"

* * *

Sees Fascism On the Way

Preaching at the Protestant Episcopal Church of the Heavenly Rest last Sunday, Rev. William B. Spofford, editor of the Witness, declared that fascism was on the way in the United States. He based his prediction on the increasing suppressions of civil liberties and the avowed purpose of the Roosevelt administration to preserve the profit system. "The simple fact is," said Mr. Spofford, that we are witnessing a complete breakdown of economic life and dictators arise when social orders crumble and dictators mean the end of liberties."

* * *

Clergy Favors New Calendar

The World Calendar association made public this week the results of a questionnaire sent out to the Protestant clergy. This organization sought the opinions of more than 1,000 clergymen on the subject of calendar reform. The results show that clergymen favor such reform nine to one. However the thirteen-month calendar proposed by the late George Eastman is rejected by a vote of seven to one, the overwhelming majority of the clergy questioned favoring the so-called "world calendar."

* * *

Endorse Universal Draft

Roger Burlingame, national vice-commander of the American Veterans' association, urged that organization this week to endorse the American Legion's plan for a universal draft in the next war. Mr. Burlingame says: "Such a law would entirely remove the possibility of profiteering. The enormous wages necessary to quick production by civilian labor would be eliminated, thus removing one of the strongest arguments in favor of bonuses and high pensions.

EDMUND B. CHAFFEE.

Federated Church Work Prospers

Cleveland Body Reorganizes—Summer Preaching—City May Lose Valued Leader—"Y" Plans Celebration

(Correspondence from Cleveland)

CLEVELAND, Aug. 25.—The Federated Churches of Greater Cleveland are reorganizing upon a new basis of representation which will give the cooperating denominations a larger share in the policy and program. The new organization will be completed early this fall. It has already been unanimously adopted by the council, which is the official body of the federation. The council met in Old Stone church July 27, and in spite of numerous vacation absences it was a largely attended and enthusiastic meeting. The future for federation in Cleveland is exceedingly bright. The financial situation in the organization is the best it has been for years.

* * *

"Great Messages" Get Small Hearings

Cleveland has had its full share of good preaching this summer. The churches have been unusually fortunate in their selection of out of town supplies. The congregations have been rather disappointing as to size. Some great messages have had limited hearings, but these guest preachers should remember that God plants his "violets deep in the glen, seldom if ever discovered to the eyes of adoring men."

The best preachers do not always attract the crowds. Not all of them are good salesmen. Anderson Scruggs says the same is true of God. He accuses him of being a poor shop-keeper. "He heaps the counters of the earth with dreams that busy-minded people will not buy." And when God looks down upon his counters piled high with "rainbow scarfs," "in amazement he sees men rushing to some bargain basement." And to some bargain basement of organized religion people are rushing today anticipating some exhibition of divine anti-snakebite serum for the entertainment of their shallow minds and the feeding of their sickly souls.

If it were only possible to paralyze the palates of some of these sermon tasters to the pap of sensational nothingness and quicken their relish for real food, the churches would soon feel the results in sane constructive kingdom effort.

* * *

Cleveland May Lose Valued Leader

Some preachers slip out of the community without being greatly missed. Others leave a vacancy that is not easy to fill. Rev. Edwin A. Brown, pastor of Broadway Methodist church, is in this latter category. He has been called to the Kenwood Methodist church in Milwaukee, Wis. If the denominational machinery necessary to his transfer functions as expected, Mr. Brown will accept the call to this new field. An editorial in a Cleveland daily has this to

say of him: "When the depression caught up with Rev. Edwin Brown's congregation it found a pastor ready to meet it. Hunger, privation and despair knocked at the door of this house of God and the door was immediately opened by a sympathetic leader. But Mr. Brown offered more than sympathy, which is sometimes a bit empty when one is hungry and cold. He devised practical methods of parrying depression's blows and showed how to put them into effect. . . . A cooperative garden was started where needy parishioners raised food, and a health clinic for undernourished boys and girls. There were dozens of ways in which Mr. Brown lived up to the full meaning of the fine word 'pastor.'"

* * *

"Y" Will Celebrate Birthday

The Cleveland Y.M.C.A. will celebrate its 80th birthday Oct. 15-28. When the association was organized, in 1854, Cleveland was a city of 30,000. Today Greater Cleveland has a population of more than a million. The National Council of the Y.M.C.A. will convene in its regular meeting here during the anniversary. The 14 branches of the association will hold open house on one day of the celebration. Metropolitan observance will be Oct. 26 when Dr. John R. Mott will address a dinner of 1,000 men. Following that there will be a pageant depicting the 80 years of association history and an address by the Honorable Newton D. Baker. Sunday, Oct. 28, will be church day. Over 100 churches have already said they will observe the birthday of the association, many of them giving the morning session to a speaker from the national council. There will be a great mass meeting for youth in the Public Auditorium on Saturday evening, Oct. 27.

DON D. TULLIS.

Pastors' Institute Lectures Now Available

Mimeograph copies of the 39 lectures given at the recent Pastors' institute held at the University of Chicago are now available. Lectures by S. J. Case, C. T. Holman, H. N. Wieman, E. S. Ames, A. E. Holt, C. C. Morrison, A. W. Palmer and others are included. The booklets may be had at $1.50 from W. W. Gorsline, 5826 W. Huron street, Chicago.

Connecticut Valley Pastors Conference

The annual Pastors' conference for clergymen of all denominations in the Connecticut valley, including western Massachusetts, will be held in Hartrenft hall, Hartford seminary, Sept. 11, 12. The conference is held each year under the auspices of the Pastoral Union of Connecticut and the Hartford seminary foundation. The leader this year will be Rev. Arthur H. Bradford, since 1918 minister of the Central Congregational church, Providence, R. I. His general theme will be "The minister as a community builder."

Copies of August 1 "Century" Needed

The office of The Christian Century is having frequent requests for the Aug. 1 issue. Will subscribers who have copies of this issue which they do not wish to preserve for future use kindly mail them to The Christian Century, Subscription department, 440 S. Dearborn street, Chicago.

Defends Reich Church Policy

Bishop Heckel, at Edinburgh Meet, Asks Friendly Consideration—Dr. Keller Also Speaks—Peace Questionnaire

(Correspondence from Scotland)

WHITLEY BAY, August 4. An attempt was made at the last general assembly to have the Church of Scotland summon a "Lambeth conference" of all non-Anglicans, to meet decennially in Edinburgh, as it was claimed that an invitation from this reunited church would have weight and authority beyond that of any other one denomination. The suggestion secured little support as the assembly saw no reason for multiplying agencies and felt that the possibilities of world cooperation are already expressed through Stockholm, Lausanne and the World Alliance. However, the ecclesiastical world does rightly love Edinburgh, and meets there whenever it conveniently can. The Central Bureau of Interchurch Aid brought a number of church notables to Scotland only last week, and the occasion was recognized by the city fathers who tendered a civic luncheon to their distinguished guests.

The Bureau of Interchurch Aid has been *acting* while the other world ecclesiastical organizations have been spending most of their time in talking and suggesting. Of course the function has been different, but it has been a good thing that there has existed this practical outlet for applied Christianity. The talk of the other organizations will get farther if those who talk have had practical experience of the unity that comes through fellowship in good works. The Bureau is a banding together of the Protestant churches in the better situated countries in a common effort to succor the churches of their struggling brethren in the harder-hit portions of Europe, and is the fruit of a conference summoned in Copenhagen 12 years ago at the call of the Federal council of churches.

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Bishop Heckel Asks Sympathy For Reich Policies

The delegates this time came from 12 different countries, from the United States on the west to Poland on the east, and the denominations represented by those who preached in Edinburgh pulpits on the Sunday included Anglican, Congregationalist, Lutheran, Methodist, Husite, Presbyterian, and other Reformed churches of the continent. Dr. Adolph Keller, apostle, administrator, theologian, linguist and musician, was perhaps the best known delegate, but the man whose coming aroused the greatest interest was Bishop Heckel, head of the German ecclesiastical foreign office, whose aim was to explain in a conciliatory way the policy of the reich government in regard to religion. Bishop Heckel repeatedly emphasized the desire of his government to encourage and assist the churches in their organization and ministration, without interference with their confessional convictions. His speech, divided into sections, was spread over three sessions, each section being summarized in a translation by Dr. Garvie. Details of certain parts of the exposition, relating to matters still under consideration and to Dr. Heckel's personal views and desires for the most friendly relations with the Evangelical church and its 300 congregations abroad, cannot at present be made public.

Dr. Heckel asked that instead of the criticism that only irritated and was calculated to provoke undesirable reactions, they should endeavor to understand and to help sympathetically those who were working to adjust religious activities to the new conditions. They should remember that Germany is still in the condition of a patient who has undergone a serious operation, and is in the condition of convalescence. It needs the remedies that will assist the convalescent to complete restoration, and not the violent remedies that may delay the recovery of the patient.

* * *

Dr. Adolph Keller Speaks

Dr. Keller's chief speech referred to the difficulties in the various countries, from Russia where the Reformed churches have been wiped out and where it seems as if the churches of Lutheran origin are suffering a similar fate, through Germany where the Protestant churches are engaged in their heroic struggle to preserve their essential nature, to Spain with its utterly new situation for Protestantism. The question was whether in the more favored countries churches should feel at liberty to spend wealth on lavish buildings and other luxuries while their poverty-stricken sister churches were fighting for bare existence. They were coming back to the first Christian conception of the world. The world was not plastic material to be easily molded by Christian influence; there was a hostile demonic element—the church had to fight stubbornly against principalities and powers for its own faith and liberty to convert people and spread the gospel.

The meetings proved a clearing-house of information and a great help in the fair organization of relief measures.

* * *

The Disarmament Questionnaire

Every house in Scotland is to receive a set of questions on the League of Nations and disarmament this winter. People will be asked to vote yes or no on several questions on League of Nations participation, disarmament and the manufacture of munitions. A letter of advice on this subject has gone out over the signatures of the moderator (or a leading official) of all the churches in Scotland except the Roman Catholic and the "Wee Frees" and of the heads of the League of Nations union and the World Alliance.

* * *

And So Forth

During the residence of the king and queen at the palace of Holyroodhouse last month, they consented to attend the Royal Lyceum theater to see "The Enchanted Cottage." The management offered to turn over the receipts that night to charity, with the result that the Edinburgh royal infirmary and a hospital for crippled children have benefited to the extent of £3000. It is a long time since royalty has gone to the theater in Scotland, and the comfortably off were delighted to give to charity through attending a "command performance."

MARCUS A. SPENCER.

Kingfish Watches State Balloting

The Luke Leas—Georgia's Penal System Again in Limelight—Elections in Tennessee Promise Excitement

(Correspondence from the Mid-South)

MEMPHIS, TENN., Aug. 22.—Parsons who take a two months vacation from the southland in the expectation that there will be any changes during their absence nourish an illusion; nor is a vacation from this part of the world any more a real possibility. One may be in Dubuque, Ia., or Portland, Ore., but the daily papers will be full of the *Comédie Française* as revived in Louisiana by the great Huey P. (Kingfish) Long who now has that state more firmly in his grasp than der Fuehrer, Adolf Hitler, has nazi Germany. At this writing the Kingfish has his state militia in charge of the registration of voters in New Orleans and thus can throw out all *nein* votes and retain those that vote *ja*. Even *der schoene Adolf* did not go so far as that, as the recent four million *nein* votes proved. A southern news editor who knows this section thoroughly tells me that the only chance there is of ending the scandalous reign of Senator Long is for the investigation into his income tax to result in trial and conviction. Strangely enough Huey is considered by business interests not only as a demagogue, a bulldozing dictator, and even as a madman, but also as one whose political radicalism borders on communism. If Huey's fight with Mayor Walmsley of New Orleans should result in a cleanup of the vice, liquor and gambling situation in that wild and woolly town the ill wind will have blown the longsuffering citizens of the metropolis of the south a great boon.

* * *

The Luke Leas and the Silver Shirts

The southern scene seems natural, too, when one comes home to it and finds that during the summer Luke Lea, jr., was dismissed from the Raleigh state prison in North Carolina; nor will this cynic be surprised if Luke, sr., is in prison when another vacation rolls around. It is to the credit of North Carolina that it reached over into Tennessee and got this pair when their own state not only failed to convict them but granted them every protection short of a refusal of extradition. It is to the credit of North Carolina also that a grand jury in Asheville has just returned an indictment for violation of the state's blue sky laws in connection with the sale of stock in Galahad Press, inc. This press was run by William Dudley Pelley, chief and founder of the Silver Shirts of America. A nice term in prison for this gentleman, and his associates indicted with him, would free our too susceptible southland from this pernicious type of propaganda for a time at least.

* * *

Again, Georgia's Penal System

Meantime the good old state of Georgia, which has not had much unfavorable newspaper publicity for its benighted penal system since the roar that rose over the exposé of the chain gang in the motion pictures, now leaps to the front once more. This time it is the charge of a woman prisoner in Atlanta that she was placed for 16 hours at a stretch in a sweat box at the city dairy farm that has thrown the light on another of the benign practices of the Georgia penalists. The woman testified that she was so frightened at the terrible punishment that she tried several times within a few days time to commit suicide. A guard denied that prisoners were kept in the box for more than 12 hours. Both councilman George Lyle and prison farm superintendent Jim Ellis said the sweat box was not used for white women prisoners, but that men prisoners, mostly Negro, were put in the box when incorrigible. Meantime our good citizens hereabouts will wax indignant at reports they receive as to brutalities alleged to take place in Germany, Russia and other remote places.

* * *

Texas and Negro Voting

When Texas democrats were allowed by the supreme court to get away with a ruling that Negroes might not vote at state primaries of the party, some people wondered just how democratic local machines that depended upon Negro mass voting in times of strong opposition were going to meet the situation. They reckoned without their politicians, however. In Corpus Christi, for instance, suit was brought to prevent Negroes from voting in the democratic primary. The court, however, decided that the qualifications of electors were to be determined solely by the election judges.

* * *

Hot Elections Ahead in Tennessee

There is one possibility of some real change in the south this winter, and that is in Tennessee where certain democrats, rebelling against the dictation of the state McAlister machine, which in turn is ably supported by strong municipal organizations in Memphis, Chattanooga and Nashville, have united with the republicans to form a fusion ticket for the fall elections. East Tennessee has been strongly republican ever since the civil war and has been known to elect a republican governor. In 1910 it elected Ben W. Hooper, a republican, and that same Ben Hooper is now running on the fusion ticket for senator against Kenneth D. McKellar. The gubernatorial candidate this fall will be Lewis Pope, democrat, who was beaten by the machine two years ago but hopes to win out this time by republican aid. It looks as if we were going to have a hot election in Tennessee to take our minds off the acreage reduction program and the plight of the dispossessed share croppers.

JOHN CLARENCE PETRIE.

Dean Inge to Discuss Bible at Churchmen's Conference

The Modern Churchmen's conference to meet at Selly Oak, Birmingham, Eng., Sept. 3-8 will have as its general theme "The Bible and the modern man." Dean Inge will give his presidential address on "The use and misuse of the Bible." Among the other speakers scheduled are Prof. C. E. Raven, Prof. Foakes-Jackson, the bishop of Birmingham, Principal Lofthouse, Canon Streeter and Prof. F. C. Burkitt.

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China Conciliatory Toward Japan

Tariff Revision a Favorable Sign—North China Situation Strained—Large Air Force is Planned

(Correspondence from China)

SHANGHAI, Aug. 1.—"You must feel like you are living on the edge of a volcano." Such was recently the comment of a tourist visitor with whom I had conversed at some length. As a matter of fact, I sometimes feel as though I were sitting at the bottom of a crater and watching and listening to the ominous hissings of its numerous active vents.

Though no direct announcement thereof has been made, it is evident that the Nanking government is trying to be conciliatory toward Japan. The latest tariff revision apparently favored Japanese imports, especially with regard to certain kinds of cotton goods. While the Japanese were not satisfied and did not regain all the tariff advantages they held some years ago, yet that the tariff favored them is shown in two ways. First, Japanese steamers have been landing record cargoes; second, Chinese cotton manufacturers have been protesting. It should be noted, however, that about a month earlier the export tariff was taken off of quite a number of outstanding manufactured goods with a view to helping Chinese industrialists. In addition, through train traffic was resumed on July 1 on the Peiping-Mukden railway. This, it is stated, has eased off the trade situation. Finally, there has been some talk of funding all outstanding Chinese debts to Japan, there even being hints of the inclusion of the dubious Nishihara loans. Obviously all this is the fruit of a policy of conciliation. Pressure on the part of Japan is also a factor. Neither policy is openly labeled for what it is.

* * *

The Situation in North China

In other directions, however, the escape of Japanese pressure through these vents is somewhat more easily discernible. A conference between Chinese and Japanese official representatives was recently held in Dairen. The Chinese delegates, it is reported, desired among other things the abrogation of the Tangku truce. This request the Japanese countered by urging as a quid pro quo the recognition of Manchukuo. Japan has been putting pressure on the powers to the same end by announcing her unwillingness to serve longer as intermediary between them and Manchukuo. That the situation in North China and the so-called demilitarized zone south of the great wall is strained is evident in the fact that Mr. Huang Fu, chairman of the Peiping political affairs readjustment committee, hesitates to leave Mokanshan and return to his post and his responsibilities. South China, while not feeling such intense strain, is wondering what will come out of the conference of all the Japanese consuls in and around South China—the "Opposite Shores' conference"—which was held in Formosa near the end of July. It will surely bring a tightening up of policy. Then, too, Hongkew, that part of the international settlement which the Japanese controlled during the "war" in the early part of 1932 is again the focus of attention. Twice recently foreigners came into conflict with Japanese marines, one being an S. M. C. policeman trying to arrest some marines for maltreating a Chinese woman. In both cases the foreigners were taken to the Japanese headquarters, the Hongkew police station being ignored.

These incidents have brought again to the forefront the question as to who controls Hongchew, and have shown how thin the veneer of its neutrality is and how poorly it is stuck on. Some discussion in the press and direct queryings of the Shanghai municipal council for an explanation have so far been met with official silence. One naturally wonders whether or not these subterranean pressures will blow up the vents, and whether that is likely to happen soon. The potentiality of the pressure is evident! A political seismologist might be able to tell whether these hissings and rumblings will die down or blow up. We can only watch and wait.

* * *

Plan Nationwide Military Conference

China's moves at conciliation are certainly not closing up all the vents. Here and there are signs that China is thinking along some other lines in this connection. General Chiang is planning a nationwide military conference to deal with the question of "exterminating" the reds and to promote closer cooperation between the central government and the provinces. Canton and Nanking still tend to converge rather than diverge in their political attitudes. Canton is building up its air force. Its authorities have recently decided to invest $10,000,000 (Mex.) in 200 fighting airplanes to be purchased from British, American and German aviation factories, which would bring their air force up to 380 planes. A certain Chinese writer recently ventured to suggest "the probability that in the near future, a powerful American-trained air force of some 1,500 planes will be built up" in China. He predicts, also, that "several thousand army commanders and officers will, in a few months, be efficiently trained by German military experts."

* * *

Tax Revenue and Relief

Western writers are fond of referring to the many exorbitant and far-advanced taxes collected in some sections of China. The central government has recently instructed provincial and local governments to submit data on types of taxes that might be abolished. A move in the right direction! To make up for the loss of revenue involved the ministry of finance proposes to substitute taxes on income, inheritance and bank profits. This governmental sensitiveness shows itself in another instance also. Long continued heat and drought have threatened crops and presaged famine in Kiangsu, Chekiang and Anhwei. Rain has lessened these dangers. Many farmers find themselves in a tight fix, nevertheless. Already the central government has set up a drought relief office and allocated to it a million dollars (Mex.), $900,000 of which will go to providing seeds, the rest covering the cost of administration and men sent out to assist the farmers.

FRANK RAWLINSON.

'Snakebite' Faith Stirs Southland

Restore Historic Shrines—Dr. Truett Brings Honor to His Home State —Young Jews in Conference

(Correspondence from the Southeast)

RALEIGH, N. C., Aug. 20.—This is written in the historic capital of North Carolina, after a trip through Georgia and South Carolina. The southeast is experiencing a summer slump in business, but it is regarded as no worse than the usual seasonal decline. Optimistic faith in the new deal and American stability prevails in these parts, but frank criticisms of the federal relief programs and public works projects are forthcoming on every hand.

The religious life of North Carolina and other sections of the southeast is being widely caricatured in the press. It all started when Albert Teester, a mountain holiness preacher allowed a rattlesnake to bite him in proof of his faith in God's power to protect him. Teester's performance, evidently a sincere act before a band of simple mountain folk, before the challenge of a boy who had caught a deadly snake, has brought on such a widespread orgy of snake handling in tent and crude tabernacle meetings in this section that something will probably have to be done about it. Snakes have been gathered for public demonstrations in several localities and the daily press and even the sound newsreel people have made capital of the frenzied spectacles.

Teester, who started it all when he survived the bite of a rattlesnake without medical aid, will depart for Ohio to spread his gospel of divine protection for the faithful, in answer to invitations gained through his sudden notoriety. All of which reminds us that not all of America has come of age.

* * *

Restore Historic Shrines Of Southland

On Aug. 19 Bishop Thomas C. Darst of North Carolina dedicated a rustic log chapel built on the site of Fort Raleigh at Manteo, Roanoke Island. The house of prayer is part of a general project to restore historic shrines in the south. The baptism of Manteo, the friendly Indian, and the christening of Virginia Dare took place here. The baptism of the Indian chief is thought to have been the first to take place in the new world. The chapel is an exact replica of the original chapel built in 1578.

* * *

Dr. Truett's Fame Reaches His Home Country

The News and Observer, Hon. Josephus Daniels' morally potent newspaper published here, carried a story from Shooting Creek, N. C. It was about the election of "C. L. Truett's boy, George, who was raised in the farmhouse 'tother side of the ridge, as head man of all the Baptists in the world." When the news of Dr. Truett's election as head of the Baptist international fellowship at the recent congress in Berlin filtered through to the native Carolina mountains of the Dallas preacher and southern Baptist leader, there was a good

deal of talk among the old folks. Dr. Truett's election, and the decision of the Baptist World Alliance to meet in Atlanta, Ga., in 1939 have brought rejoicing among Baptists through the south.

* * *

Young Jews Called To Loyalty

Young Jews, assembled in Mobile, Ala., in the 15th annual convention of the Southern Young Judea association early in August, were urged by Leon Goldberg, of New Orleans, president of the organization, to "unite under the common standard of enlightenment and understanding of the high ideals of the Jewish faith." He called for a greater loyalty among young Jews to the historic faith of Israel. He declared that the Jews today, more than ever before, must stand together against all anti-Jewish movements everywhere in the world.

* * *

And So Forth

Mercer university, Baptist institution of Georgia, will open a completely renovated dormitory for boys this fall. The project, giving the university a hall of modern facilities worth $100,000, has been carried to completion by gifts from Baptist churches over the state. Pres. Spright Dowell of Mercer announces the addition of a large number of books to the library and the appointment of Kenneth Cameron, formerly of the University of Michigan library, as librarian. Announcement of new equipment throughout the library is also made.

Reserve officers of several units of the O.R.C. encamped at Fort McPherson and Fort Benning, Ga., staged an elaborate mock war early in August. The maneuvers included an "attack" on field batteries and infantry units from the air by squadrons of planes which squirted whitewash on the troops as a harmless substitute for poisonous gas. Cadets from the first class at the U. S. military academy, on range for two-weeks intensive training, witnessed the imaginary fighting.

Mrs. Caroline Miller, recent winner of the Pulitzer prize for her novel, "Lamb in His Bosom," has been besieged by the curious and congratulatory in her little house in the village of Baxley, Ga. She and her husband, the principal of the local high school, and the twin boys, have found no time to call their own since mother wrote her prize story in the local drug store. The novel is a good story of the meager lives of the inhabitants of the swamps of south Georgia. It is freighted with enough sex to sell the present market.

Georgia Methodists are to have a comprehensive history of the zealous labors of their illustrious predecessors from the colonial period to the present. The volume will contain articles by leading Methodist ministers and laymen on all phases of the denomination's institutional and missionary endeavors.

ADIEL J. MONCRIEF, JR.

Dr. George Hunt Retires from Madison Pastorate

Rev. George E. Hunt, for the past 30 years minister of Christ Presbyterian church, Madison, Wis., has resigned in order that a younger man may lead in the work of this important church. The successor is Rev. Edwin O. Kennedy, who comes to Wisconsin from New Jersey.

Christian Missions Council in Tokyo

Discuss Church and Youth—Future of Mission Federation Is Doubtful—Church's Attitude to Fascism

(Correspondence from Japan)

TOKYO, Aug. 2.—My correspondence this month will have to do chiefly with the annual conference of the Federation of Christian Missions just concluded at Karuizawa, delegates being present from 30 constituent mission bodies in Japan and Formosa. The theme of the conference this year was "The Church's Responsibility to Youth." Speakers, both foreign and Japanese, read papers dealing with Christian work among three age-groups: 'teen age, older adolescence and young married people. Rev. K. Yabe of Zeze, near Kyoto, one of the best young people's workers in Japan, read two papers and was present throughout the session to give of his experience and judgment on specific problems under discussion. A standing committee was formed to continue the study of youth-work methods and to cooperate with similar committees of the National Christian council and native churches.

Inspirational high lights of the conference were provided in the devotional addresses of Prof. Lewis Hodous of Hartford seminary foundation, and Dr. Y. Y. Tsu, secretary and fraternal delegate of the National Christian council of China. Dr. Hodous' evening lecture on "The Problem of Missions and its Solution" was also noteworthy, in its appeal to the universality of God's spirit and for intimacy therewith in its various aspects as the sine qua non of all missionary endeavors, whether in the home church or on the foreign field.

* * *

Dr. Tsu Presents Timely Messages

Dr. Tsu demonstrated both versatility and power in three very different types of addresses delivered in faultless English. In his Saturday devotional period he gave a superb picture of Jesus "the healer of bruised men." In the half-hour given him on Monday as fraternal delegate from the China N.C.C., he made a magnificent presentation of the work of the church in China, with all its sorrows and joys. On Saturday evening he presented a brief, yet concise, interpretation of China's political problems and an appeal to China and Japan to solve them in the spirit of Christ without the interference of outside meddlers. It was a dramatic moment when Mr. Yabe walked forward to grasp Dr. Tsu's hand, and told the audience of his 57 days in prison as a conscientious objector at the time of the Russo-Japanese war, as well as of his sincere efforts to combat nationalism in the recent Sino-Japanese difficulties. Dr. Tsu left Japan with the assurance that there were still some prophets in this land who have not bowed the knee to Baal.

* * *

The Future of the Federation

The chief business before the conference was a consideration of the relationship between the federation and the Christian Literature society which has become a limited stock company since the erection of its fine new home on the Ginza. It having been established by legal opinion that full

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financial responsibility rests with this vigorous daughter of the federation, even though its trustees be designated annually by the National Christian council and the federation, the federation then turned its attention to the proposal that this and all other administrative activities be turned over to the N.C.C., and a committee was formed to study the matter during the ensuing year. Should this further devolution be realized, it will result in the discontinuation of the federation as a body of foreign missionaries, except possibly for an annual inspirational assembly. There is every indication that the National Christian council of Japanese churches is ready and willing to assume any additional responsibility this might involve, and that they will welcome the missionaries the more heartily into full partnership with the Japanese organization.

All this guarantees an interesting and significant session of the federation again next year and a busy year in preparation for it. The newly elected chairman is Mr. G. S. Phelps of the Y.M.C.A. Dr. F. W. Heckelman of the Methodist Episcopal mission was elected vice-chairman, from which position it is customary to advance to the chairmanship the following year. Dates for the 1935 conference were fixed for August 1-4.

* * *

Discuss "Church and Fascism"

Under the auspices of the committee on study of economic and social problems, a pre-federation conference of one day was also held in Karuizawa, the church's attitude toward fascism and to war being the subject discussed. Prior to that the annual meeting of the Northern Presbyterians was in session at the same place, and we hear that they resolved to commit themselves and all their funds for work into the hands of their Japanese brethren of the Nihon Kirisuto Kyokai (Japan Christian church) with which they are identified.

* * *

"Champions" of Gospel Visit Japan

Three prominent clergymen from the United States have recently visited Japan ostensibly to gather material with which to confute "Rethinking Missions." One, from the far west, wrote in advance of his coming, and the bishop of the Japanese church of his persuasion left a sick-bed to make preparations, as had been requested, to entertain him in a nice Japanese home; only to learn later that the American guest had spent his one day in Tokyo sightseeing and had no time for either the Japanese churchmen or their entertainment. A second pastor, from the middle west, lost his cameras and his temper in Tokyo. Hunting up the offending taxi driver in whose car he insisted the cameras had been left, the minister boldly and angrily chastised him for theft, threatening police action if they were not produced. A telephone call from Shimbashi station soon informed him that the cameras had been found where he had left them in buying his ticket. No apologies have been received to date. The third prophet of evangelical Christianity assured a Tokyo audience that there was no relation whatsoever between true religion and either personal or social morality, and left stories of his conduct here and there to demonstrate his thesis.

T. T. BRUMBAUGH.

Pastors' Institute Proceedings

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Salvation Army Elects New Head

Five Possibilities Mentioned—Liberals Hold Summer School—Achievements of B.B.C.—Dr. Holden's Death

(Correspondence from England)

LONDON, Aug. 13.—Who is to be general of the Salvation army? The council which will make the decision meets Aug. 28. It has only one thing to do—to elect the general. There are 47 commissioners who will make the choice. It is said by a trustworthy writer, Mr. Redwood, that only five stand a chance. These are: Evangeline Booth, aged 69, the first general's fourth daughter, now commanding the army in the U.S.A.; Henry W. Mapp, aged 65, chief of staff at international headquarters; Catherine Booth, aged 51, eldest daughter of the late General Bramwell Booth, in charge of women's social work for Great Britain and Ireland; Charles Rich, aged 60, commanding the army in Sweden, and Samuel Hurren, aged 59, principal of the International Training college, London.

* * *

Political Notes

Lord Willingdon has returned to India. So far as we can see, he has proved a good successor to Lord Irwin, who is now Lord Halifax, and he may be trusted in the difficult days which are before him when the white paper proposals are to be put into effect.

Mr. Baldwin, who is deputy for the prime minister, is at Aix; and the deputy's deputy is Mr. Neville Chamberlain. It does not look as if the government expected any sudden developments in Europe. Their chief concerns for the moment are domestic: shortage of water, road accidents, building schemes and agricultural policies—these are engaging much of the time of ministers not on holiday.

The liberals have been holding a summer school in which with their customary knowledge and ability they have been defining where they agree and where they do not agree with labor. Some liberals are frankly in favor of an alliance with labor. It is the old contention once more whether it is wise for the labor party to form an alliance with liberals who will go thus far and no farther, or rely only upon those who accept the party's full program. Most liberals are not believers in state ownership of the land and means of production, and since they do not believe in these things they cannot be allies for long of a party which sets all its hopes upon such a new order.

If Russia joins the league in October, there will be satisfaction almost everywhere in this country.

* * *

The Achievements Of the B.B.C.

In 1936 the ten years' license of the B. B.C. will expire. That is a long way off, but already there are signs that its charter and its methods will come under a critical review before its license is renewed. Today, Aug. 14, the Times has issued a sup-

plement upon the B.B.C.—one of those supplements which are a credit to British journalism. It will enable the ordinary reader to follow the story of this service and to understand a little of the task which was set to these pioneers, and to estimate in the face of all detailed criticisms their amazing success. The chief lines of criticism are found in the use of the microphone in the political arena, and also in the formation of taste in literature and music, for which the B.B.C. has been responsible.

* * *

The Passing of Dr. Stuart Holden

Stuart Holden died on August 10 in Scotland. In 1905 he became vicar of St. Paul's, Portman square, and he held that office till his death. St. Paul's, Portman square, has always been a center of evangelical churchmanship and Dr. Holden was throughout his long and diligent life an admirable exponent of that interpretation of Christian truth. He was as well known in America as in Britain for his defense of evangelicalism. I heard him speak when he was still an undergraduate, touring with other advocates of the Keswick call to the deepening of spiritual life. I came to know him personally when he was editor of the Christian.

Holden did many things: for a long time he was chairman of the China Inland mission; he was a trustee of the Keswick convention; he always had much journalistic work on hand; he edited the Home Messenger. But it was as an earnest, vivid, many-sided preacher of the gospel that he left his mark upon his contemporaries.

EDWARD SHILLITO.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Down to Their Last Yacht

(Polly Moran, Sidney Blackmer) (RKO) Crazy farce-comedy with laughs, crudities and poor taste. A yacht, last possession of aristocratic family, is summarily rented for hilarious voyage by newly-rich racketeers and roughnecks. Big feature—savage isle, native dances, and Mary Boland as queen of the Zulus!

For A: Stupid. For Y: Hardly. For C: No.

Kiss and Make Up

(Cary Grant, Helen Mack, Genevieve Tobin) (Para) Sophisticated, often laughable farce, about glamorous doctor and his eye-filling beauty institute. He fascinates women, marries his prizé product, regrets, and loyal little secretary wins out instead. Supposed satire lost in continuous physiology of background and dialogue.

For A: Hardly. For Y: Better not. For C: No.

The Merry Frinks

(Aline MacMahon, Guy Kibbee) (Warner) Slapstick farce and realistic comedy mixed in picture of ordinary family of ne'er-do-wells kept in line only by able and devoted mother, finely played by MacMahon. Endless wrangling and squabbling by exaggerated characters rather deaden amusement values.

For A: Mediocre. For Y: No. For C: No.

A Modern Hero

(Richard Barthelmess, Jean Muir) (Warner) Heavy, slow-moving, well-acted drama. Illegitimate son of circus queen himself seduces lovely heroine, then offers marriage but she refuses. He wins wealth. Power and his illegitimate son are his only obsessions, but he loses both in the end. Marjorie Rambeau notable as his mother.

For A: Perhaps. For Y: Unsuitable. For C: No.

Most Precious Thing in Life

(Jean Arthur, Donald Cook) (Columbia) Melodramatic, two-generation story of rich-poor marriage and problems it brings. Not always credible, very sentimental at times, but played with sincerity and with appealing atmosphere and background of real family life in college town.

For A: Fair. For Y: Good. For C: Harmless.

One More River

(Diana Wynyard, Frank Lawton, Colin Clive) (Univ) Notable screening of novel done with great charm and beauty of settings, and with authentic, restrained character portrayals by outstanding cast. Concerns fine heroine's marital unhappiness with bestial husband and difficult problem under English divorce laws.

For A: Excellent. For Y: Mature. For C: No interest.

The Scarlet Empress

(Marlene Dietrich, Sam Jaffe) (Para) Pretentious, costly presentation of lurid history which manages to bury characters and drama under gorgeous costumes, gigantic settings, countless grotesque "props," and deafening sound. No restraint or selection. Ponderous, barbaric, tiring. An extraordinary screenful.

For A: Hardly. For Y: By no means. For C: No.

Best Recent Films for Family:

The Circus Clown — We're Rich Again
Charlie Chan's Courage — Handy Andy
The Old Fashioned Way — Treasure Island

Films of Special Interest for Adults:

Of Human Bondage — Bulldog Drummond
Whom the Gods Destroy — Strikes Back
Sorrell and Son — Affairs of Cellini
Let's Try Again

BOOKS RECEIVED

The Backwash of War, by Ellen N. LaMotte. G. P. Putnam's Sons, $2.00.
Personality and Religion, by Edgar Sheffield Brightman. Abingdon, $1.50.
We Have an Altar, a Series of Communion Meditations, by Clarence Tucker Craig. Abingdon, $1.00.
The Collected Poems of John Galsworthy. Scribners, $2.50.
Sir Richard Steele, by Willard Connely. Scribners, $3.75.
Revelation and the Holy Spirit, an essay in Barthian theology, by F. W. Camfield. Scribners, $2.50.
Christian Worship in the Primitive Church, by Alexander B. Macdonald. Scribners, $3.00.
Full Flavor, by Doris Leslie. Macmillan, $2.50.
The Problem of Liquor Control, compiled by Julia E. Johnsen. H. W. Wilson Co., $2.40.
Your Meals and Your Money, by Gove Hambidge. Whittlesey House, $1.50.
All That Jesus Began, the Social Outcome of Christianity, by A. W. Harrison. Student Christian Movement, London, 2/-
New Light on the Old Testament, by Allen Howard Godbey. School of Religion, University of Oklahoma, Norman, Okla.
A Christian Manifesto, by Edwin Lewis. Abingdon, $2.00.
The Cinema for Christ, by R. G. Burnett. Religious Tract Society, London, 1/-
The Practice of Public Prayer, by J. Hillis Miller. Columbia University Press, $2.50.
The Ethical Teaching of Paul, a Study in Origin, by Mary Edith Andrews. University of North Carolina Press, $2.00.

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